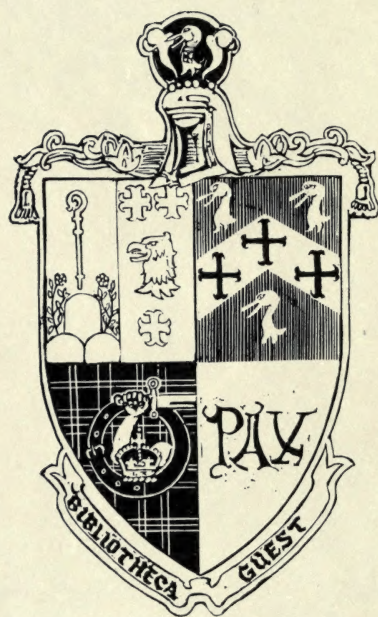
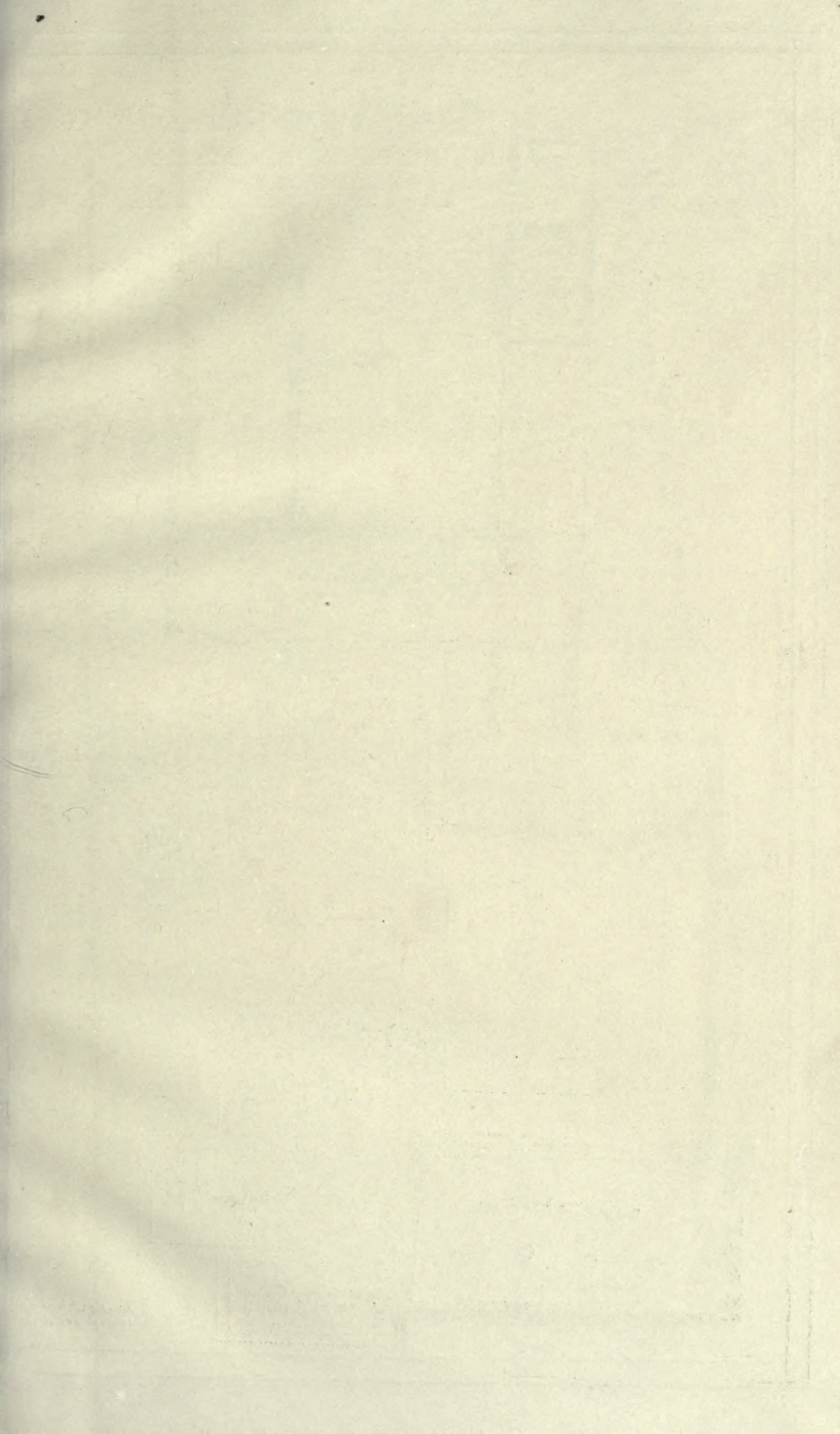


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Index

Week 15: 1992-1993



Kilchen
Cott

Building of later Date possibly soon after
the Dissolution (1537)

Closest North

~~Name~~ of Conventual Church

Walden 1841

Probable Site
of Warming
House
with Border Creek

Prometric Ink
of
Schneider Electric

Protocols of the
of Wesley

St. Michael's Chapel
North Street Chapel

South Transept & Chapel
(St Peter's Chapel)

Presbury

As located by BUREAU of Mines
in his plans dated 1905


0.85 Young's



4. ADDITIONAL COMMENTS (SEE PAGE 2) (SEE PAGE 2)

Ground Plan of St. Olave's Priory, Herringfleet, Suffolk.

This plan is a copy of an original one constructed by the author in 1905. It was surveyed for him at that date by Messrs. Olley & Haward, Great Yarmouth, and its different parts described as he had previously located. The existing remains are shown in black. Those in dotted lines are explained in this History. Since the dissolution of the Priory (1546) its remains have undergone certain alterations and additions, to adapt them to subsequent modern requirements. These appear on the plan and in the illustrations, and have been explained elsewhere. These remarks apply chiefly to the Conventual Buildings. With regard to the ruined wall of the Church, the author has no knowledge that the site of this building had ever been located till the ground had been excavated in 1905. The views of previous antiquaries as to the probable position of the Church in relation to the Conventual Buildings were positively misleading.



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ST. OLAVE'S
PRIORY AND BRIDGE,
HERRINGFLEET, SUFFOLK.

BY

W. ARNOLD SMITH WYNNE, M.D.,

Deputy Surgeon-General, H.M. Indian Army (retired).

Norwich:

GOOSE AND SON, LTD., RAMPANT HORSE STREET.

1914.



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*The following Works have been consulted by
the Author of these Papers:—*

- Blomefield's "History of Norfolk."
 "Domesday Book and Hundred Rolls of Lothingland," by Hume.
 The "Suffolk Traveller," by Augustine Page.
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 "Tithes," by Brocklehurst.
 "History of Norfolk," by Walter Rye.
 "Kurst and Kultur" on the Cult of St. Olave.
 "History of Suffolk," by J. J. Raven.
 Manuscripts from the Record Office, London and Ipswich.
 Probate Office relating to St. Olave's Priory, traced by Vincent Redstone, Esq.
 "English Wayfaring Life in the Middle Ages," by J. J. Jusserand.
 "Olave, King and Martyr," by J. F. Vicary.

“Memorials of Hertfordshire,” by P. C. Stanley.

“Memorials of Old Suffolk,” by Vincent Redstone.

” ” ” ” „ Dukinfield Astley.

The Proceedings of Lesnes Abbey Excavation Committee.

Woolwich Antiquarian Society.

“History of Norway,” by H. Jalman Boyesen.

“Chronicles of Theberton,” by H. M. Doughty.

* * * * *

My thanks are due to J. C. Tingey, Esq., M.A., F.S.A., Editorial Secretary, Norfolk and Norwich Archæological Society, for reading over and correcting these papers, and the Rev. W. E. S. Cooper, M.A., Rector of Gissing, Norfolk, for examining the proofs as they came from the press.

I wish also to acknowledge the courtesy of the Town Clerk of Norwich, the Librarians of the Norfolk and Norwich Library and the Yarmouth Free Library, and the Curator of the Ipswich Museum, for the assistance they have afforded me in getting information relating to the subjects of these papers.

St. Olave's Priory,

Herringfleet,

January 24th, 1914.

ERRATUM.

Page 5, line 1. *For* St. Brittin's *read* St. Britius'

ST. OLAVE'S PRIORY.

*A concise History as contained in a Paper
read to the Norfolk and Norwich Archæological Society at
their visit, July 9th, 1913.*

PREFACE.

A portion only of this paper was read at the visit of the Norfolk and Norwich Archæological Society to Herringfleet on Wednesday, July 9th, 1913.

The time allotted for this Meeting was necessarily short (one hour and a quarter), and was fairly exhausted after reading the history of St. Olave's Bridge and the inspection of the various parts of the Priory ruins.

The history of St. Olave's Priory is so interlaced with that of its parish, that I have found it difficult to confine its description within limits suitable to the purpose for which it was intended.

In condensing it I trust I have not diminished its interest.

I should perhaps explain that I have for some years past been collecting materials for the history of a parish in which I have now resided thirty-seven years, without any intention of publishing them. These have been typed and inserted in a series of volumes to which I have given the title of "Chronicles of Herringfleet." They are illustrated with maps, plans, and photographs—the latter taken by Miss Annie Grant (my niece), also by drawings by my daughter Mrs. W. E. S. Cooper, Gissing Rectory, Norfolk. Both have afforded me valuable aid.

I have occasionally referred to these volumes (*vide* Appendix) in this paper more for my own convenience than for explanatory purposes.

In conclusion I desire to acknowledge the unvarying kindness of the Lord of the Manor, Colonel Hill Mussenden Leathes, for the way in which he has always placed at my disposal any information stored at Herringfleet Hall, which he believed would assist me in my work.

W. A. S. W.

*St. Olave's Priory,
Herringfleet,
July 9th, 1914.*

St. Olave's Priory.

HERRINGFLEET.

The village of Herringfleet is one of twenty-four parishes which make up the Incorporation of Mutford and Lothingland.

It occupies a central position on the western side of the latter district, and runs for two miles along the eastern shore of the navigable river Waveney, the geographical boundary between this part of Suffolk and Norfolk. Herringfleet is linked with Norfolk by means of St. Olave's Bridge, and in this way the locality is brought within easy distance by road and rail of Norwich, Yarmouth, Beccles, Loddon, and Lowestoft.

Again, it is at present, as it has been for many years in the past, in the Diocese of Norwich, all of which circumstances combine to associate Lothingland people more closely with Norfolk than with the county they officially reside in.

Herringfleet is bounded by the following parishes:—Fritton, with its ancient Church and charming Lake, on the North; Ashby, with its Danish traditions, on the East; and Somerleyton—the ancient home of the Jernegans and Fitz Osberts, founders of St. Olave's Priory,—on the South.

The proximity of this parish to the North Sea—about four miles to the East as the crow flies—becomes

very evident when the wind blows from that quarter, bringing with it in foggy weather the sounds of fog horns, and under other conditions the smell of the briny ocean.

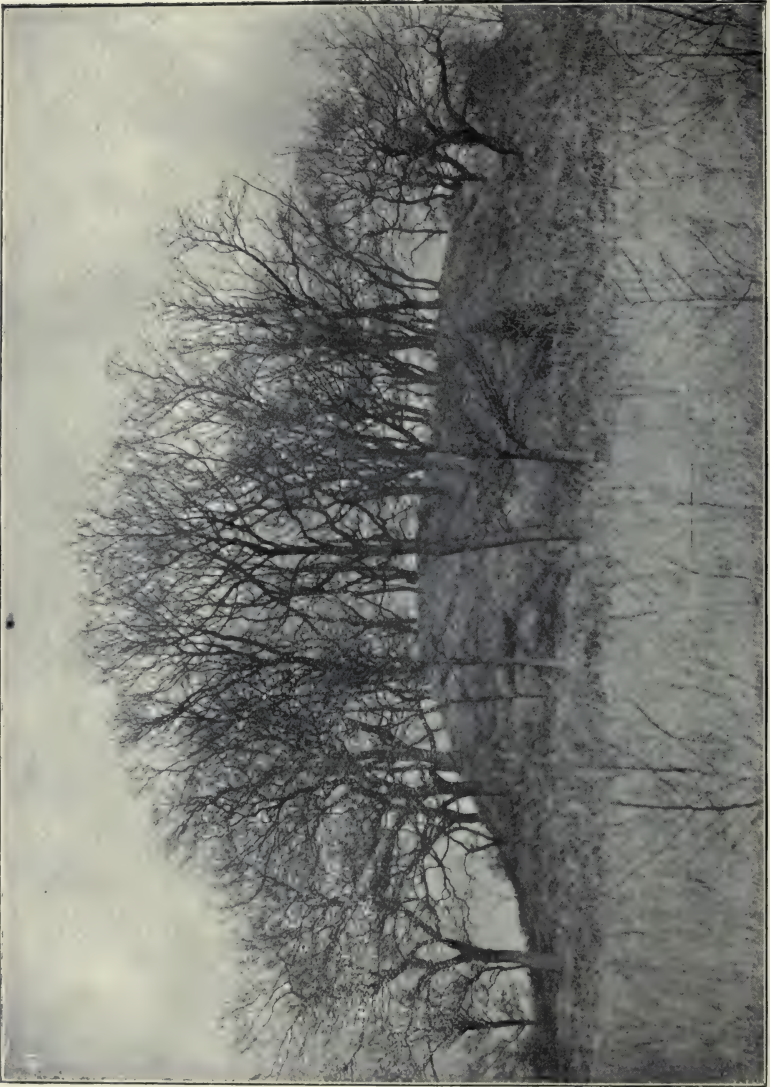
If the traveller from Norfolk pauses for a few moments in the centre of St. Olave's Bridge before proceeding on his way into Herringfleet, as Antiquaries should certainly do, he will be reminded that the river Waveney, with its broad waters, is one of three representatives of a huge estuary of the North Sea, with its outlet nine miles away at Yarmouth, and that, comparatively only a few years ago, the wide expanse of green marshes which extends on every side represented the silted up bed of a sometime stormy ocean.

If the eye is turned Westward to the shores of Norfolk, the following objects are plainly visible, looking from South to North:—Toft Monks Church, Haddiscoe Church, Thorpe Church, the wide estuary valley of the Yare, Reedham Church, Wickhampton, Halvergate, and at times Tunstall, bordering the valley of the North river estuary.

The Spire of Norwich Cathedral, seventeen miles away, can also be seen, and on a clear day, with a glass, Barton Turf Church about the same distance (sixteen miles) is also visible. These are facts which clearly illustrate the level nature of the now marsh valleys.*

Again, thinking of the changes which have taken place from a "time" point of view, it is an historical fact that in the year A.D. 1004 Sweyne, King of Denmark, passed Reedham with his fleet on his way to burn Norwich and pillage Thetford in revenge for the

* Suckling states that seventy churches are visible with a telescope from the tower of Burgh Castle Church, *i.e.*, four miles from St. Olave's.



Bell Hill.

A supposed Celtic Mound in the Parish of Fritton, about a mile and a half from the Priory, on the banks of the Waveney. The late Dr. Raven suggested its original name was Baal Hill and the adjoining parish Baal Town.

massacre of the Danes on St. Brittin's day, Nov. 13th, 1002, and could have been seen from St. Olave's Priory had it then existed, for its ruins are to be seen immediately to the left as the traveller leaves the Bridge and enters Herringfleet. Here he will also observe an ancient building on his right—the Bell Inn—probably standing on the site of the old Ferry Inn, and with its significantly conventual title. A charming account of this old house has been given in an unpublished work by Edwin Edwards—"Old Inns 1873"—wherein he also describes the local inhabitants of Herringfleet as follows:—

"The workmen are dressed in the amphibious
"costume that corresponds to their occupations,
"half sailors, half farm labourers, etc., etc."

For the Antiquary there is much of interest in Herringfleet and its immediate neighbourhood to occupy several days,—not perhaps on so grand a scale as Castleacre in Norfolk, but in a modest way it can boast of its Roman Castle at Burgh, its Celtic mound Bell Hill in Fritton, and its historic Priory in Herringfleet.

Leaving the "Bell" a field is passed on the right which, on the oldest Herringfleet map, is called the "Hempland," reminding us of the Tudor days of autocratic governing—regardless of many economic laws,—when it was enacted that a quarter of an acre of hemp must be grown every year on all farms of 60 acres and over.*

The site of St. Olave's Priory is on the opposite side of the road, its frontage being occupied by a modern residence called the "Priory," and for some years used as the Parsonage.

* Doughty, "Chronicles of Theberton," page 99.

The site of the ancient ruins is on the North side of this house, and part of them extends into its garden, as well as into the homestead of an adjoining farm called the "Abbey" Farm. The spot selected was a "holme" or rising ground, about ten feet above sea level, surrounded no doubt by silting up bogs and marshy grounds, on the south side of the Fritton Lake Valley at its entrance into the old estuary.

In some respects the site is very similar to that selected for Burgh Castle, and I have reasons for thinking it was a position which commended itself to the Romans, and other occupants of East Anglia, for their own special requirements.

Before proceeding with the subject of the Priory, a few more details regarding the Parish in which it was built, are of interest.

In Domesday Book Herringfleet is spelt "Herlingflet," and is described as follows:—

"This village was the Manor of the King
"whose Steward was Roger Bigot. A free man,
"Wolsey, held one carrucate of Land as a Manor.
"Always two villeins. And one bordar. And
"then in demesne one plough-team, now none.
"Wood for twelve hogs. Always valued at twelve
"shillings.

"All these men rendered in King Edward's
"time twenty shillings to the farm (? of the
"Manor) and later in Roger Bigot's time Aluric
"the provost increased (the sum) to one hundred
"shillings and in Hugh de Houdan's time to fifty
"pounds as the men say."

Herringfleet has now a population of 282, and an area of 1,337 acres, of which 15 are tidal waters, and 40 foreshore. }

As related by Suckling and Coppinger, it embraces two Manors: one, "the Priory late Herringfleet," situated at the North end of the parish; the other, the Manor of Loudham and Titsall, at the South end adjoining Somerleyton and Ashby.

With regard to the former, in which this paper is now most interested, Coppinger gives the following history:—

"In the time of the Confessor, Ulsi, a freeman, held his estate, which was at the time of the survey, vested in the Crown, and was subsequently held by Catherine Fitzosbert. In the reign of King John it was the Lordship of Roger Fitzosbert, who, in the next reign, founded a Priory in the village, which he dedicated to the Virgin Mary and St. Olave, the King and Martyr. To this Monastery he gave the Lordship of Herringfleet.

"Upon the suppression of the religious houses, this Manor passed to the Crown, and was by letters patent, dated 26th January, 1546—7, granted with other estates in Herringfleet, to Henry Jernegan and Frances his wife, in consideration of £92 8s. 6d.

"As early as 1537 we find a notice amongst the state papers of a lease of the Manor and Rectory to this Henry Jernegan and Frances his wife."

A fine was levied of the Manor in 1592 by John Arundell and others against Henry Jernegan and others.

On the following page will be found an abbreviated descriptive list of the Lords of the Manor of Herringfleet late Priory.

DATE.	NAMES.	REMARKS.
1042	Ulsi	A freeman, held his estate, which was at the time of the survey vested in the Crown, and subsequently held by Catherine Fitzosbert.
1066	Catherine Fitzosbert	
1199	Roger Fitzosbert	
1236	Priors of St. Olave's	Or at an earlier date.
1546	Henry Jernegan and Frances, his wife	"The elder" of Cossey, Norfolk.
1598	Henry Jernegan *	"The younger," son and heir of above.
1610	Matthew Bedell	A citizen of London.
1639	Thomas Bedell	Son of above.
?	Elizabeth Aubrey	Sister and co-heir of Matthew Bedell.
1674	Edward Tavener	Brother-in-law of above.
1697	Francis Tavener	Son of above.
1726	Sir Edmund Bacon	Gillingham, Norfolk.
1733	Hill Mussenden	Quidenham, Norfolk.
1772	Carteret Leathes	Brother of the above. In conformity with the will of his uncle, William Leathes, he changed his name to Leathes.*
1787	John Leathes	The eldest son of above. Reedham, Norfolk.
1788	Elizabeth Leathes	His widow. Afterwards Mrs. Anthony Merry.
1824	John Francis Leathes	Son of George Leathes who was brother of John Leathes.
1848	Henry Mussenden Leathes	Brother of above.
1864	Charlotte Cook Leathes	Widow of above.
1872	Col. Hill Mussenden Leathes	Son of above.

* Suckling writes: "The family of Leathes is of great antiquity, and appears to have originally settled at Leathes Water in Cumberland, from which place they took their name. They enjoyed that estate from a little posterior to the Norman Conquest in a direct male line until Adam Leathes, in the reign of Queen Elizabeth, sold his inheritance to the inhabitants. From him descended William Leathes of the County of Antrim in Ireland."

Lords of the Manor of Loudham and Titshall,
Herringfleet:—

DATE.	NAMES.	REMARKS.
1275	Robert de Loudham	
1318	John de Loudham	
1318	Roger de Loudham	
?	Roger de Loudham	
1346	Sir Roger de Loudham	
1357	John de Loudham	
1417	John de Loudham	
1417	Sir William Jenny	
1483	Sir Edmund Jenny	
1522	Francis Jenny	
1559	John Jenny	
	Thomas Jenny 	Died 1590.
1590	Ufflet Family	
1631	John Hammond 	Conveyed to him by John Ufflet of Ditchingham, Norfolk.
1632	Richard Hammond 	Son and heir of J. Hammond.
1650	Sir Thomas Meadows, Kt. ...	Alderman, Great Yarmouth.
1686	Judith Meadows 	Daughter of above, who married Edward Reading of Ham- mersmith.
1706	Margaret Deeds 	By a mortgage.
1718	Thomas Bramston 	Of Screens in Essex by gift.
1743	Hill Mussenden 	From which time the Manor has descended in the same course as the main Manor.

It is of interest to note that since 1743, i.e., 170 years ago, the two Manors of Herringfleet have been possessed by the same owner, viz., the present Leathes family—the Priory Manor having been purchased ten years earlier by Hill Mussenden, December 14th, 1733. Also that the present Parish Church of Herringfleet stands, apparently, in the Loudham Manor. The boundary line between the two Manors I have not been able to ascertain.

The Norfolk and Norwich Archæological Society, at their visit to Lord Stafford's residence at Cossey on June 4th, 1913, received a Paper by Mr. Walter Rye on "The Jerninghams of Cossey and their connection with the Somerleyton branch of that family." This is so interesting in itself, and so intermixed with the earliest history of St. Olave's Priory, that I must be excused quoting a small portion of it before returning to the subject of this paper.

"The Jerninghams of Cossey, though by no means "the oldest Norfolk family, have for the last three "hundred years been as well known and as well "connected as any other family. They came from "Suffolk, and their surname was originally Jernegan, "which Sir Henry Jerningham when he came here, "wisely altered to Jerningham, to avoid confusion with "his Suffolk relations.

"The early Suffolk pedigree is one of the well-known "fables of Elizabethan heralds, and purports to trace "their descent from a follower of Canute, who is "variously called by them, Jermigan, Jerningham, "Jennihingo, and Jennings, and who is supposed to "have lands granted him in Norfolk and Suffolk at a "Parliament held at Oxford by King Canute. Except "in this pedigree the records of this Parliament have "not appeared in history. Domesday too is silent as to "these holdings. As a fact Jernegan was a personal "name often used as a Christian name by several East "Anglian families. It may or may not have been of "Danish origin; there is no evidence one way or the "other. Still, certainly from the time of King John "the family was of high consideration in Suffolk, one "of them being a Knight of the Honour of Eye, and "the town of Stonham Jernegan was called after them.

"They came very much to the front when Sir Walter Jernegan married Isabel, daughter and eventual heiress of the family of Fitz Osbert of Somerleyton and relict of Sir Henry Walpole of Houghton, and with her they acquired Somerleyton, and were long settled there.

"It was here that the well known inscription

'Jesus Christ, both God and man,
Save Thy servant Jernegan'*

"was erected.

"They were good fighting men of the period, for Sir Robert Jernegan was knighted by Charles Brandon, Duke of Suffolk, for valour at the surrender at Montdidier, and died at the siege of Naples in 1528, and John Jernegan had already fought well at the sea fight of Calais, as he tells very modestly in a letter to Margaret Paston in 1455. One of the family married Margaret, daughter of Sir Edmund Bedingfeld of Oxburgh, and from this marriage sprang the elder family of Somerleyton, now extinct."

* The above lines are to be seen on a tombstone to one of the Jernegans in the chancel of Somerleyton Church, and the present Rector describes it and other monuments in a "Brief History," dated 1903:—

"Among the most ancient tombs is the memorial to Sir Thomas Gernegan, an altar-tomb, on which is now fixed a brass plate" with the above lines and inscription—

"Sir Thomas Gernegan, Knight,
Obiit circa 1446."

"The above inscription, formerly on the tomb beneath, has been replaced in 1902 by Sir Hubert Jerningham, K.C.M.G., of Longside Towers, Northumberland, in memory of his ancestor."

"Patron, Sir Savile Crossley, Bart., M.P., of Somerleyton.

Rector, Rev. C. W. Bean, M.A., May, 1902."

"On the front of this tomb, which is of Purbeck marble and has been much impaired by time, are three, and at each end one, lozenge-formed panels, in each of which is a quatrefoil with trefoiled cusps. In the centre of each is a shield of arms. On the top of the tomb are places where beams have at one time been fixed; and among the arms are Appleyard impaled with Gernegan."

"Another slab bears the inscription—'Margaret Gernegan, the wyf of Edward Gernegan. Esquyer, daughter of Sir Edmund Bedingfelde, Knt., which Margaret dyed the xxiiij of Marche, Anno MDIII.'"

The following ancient history of St. Olave's Priory is to be found in the Supplement to the "Suffolk Traveller or Topographical and Genealogical Collections concerning that County by Augustine Page, dated 1844, Page 215."

"Herringfleet Herlyneflett Herlingafleet.

"A.D. 1216. In the reign of Henry III., or perhaps earlier, Roger Fitzosbert founded a Priory in this parish near the ancient Ferry across the River Waveney and the present bridge of St. Olaves.

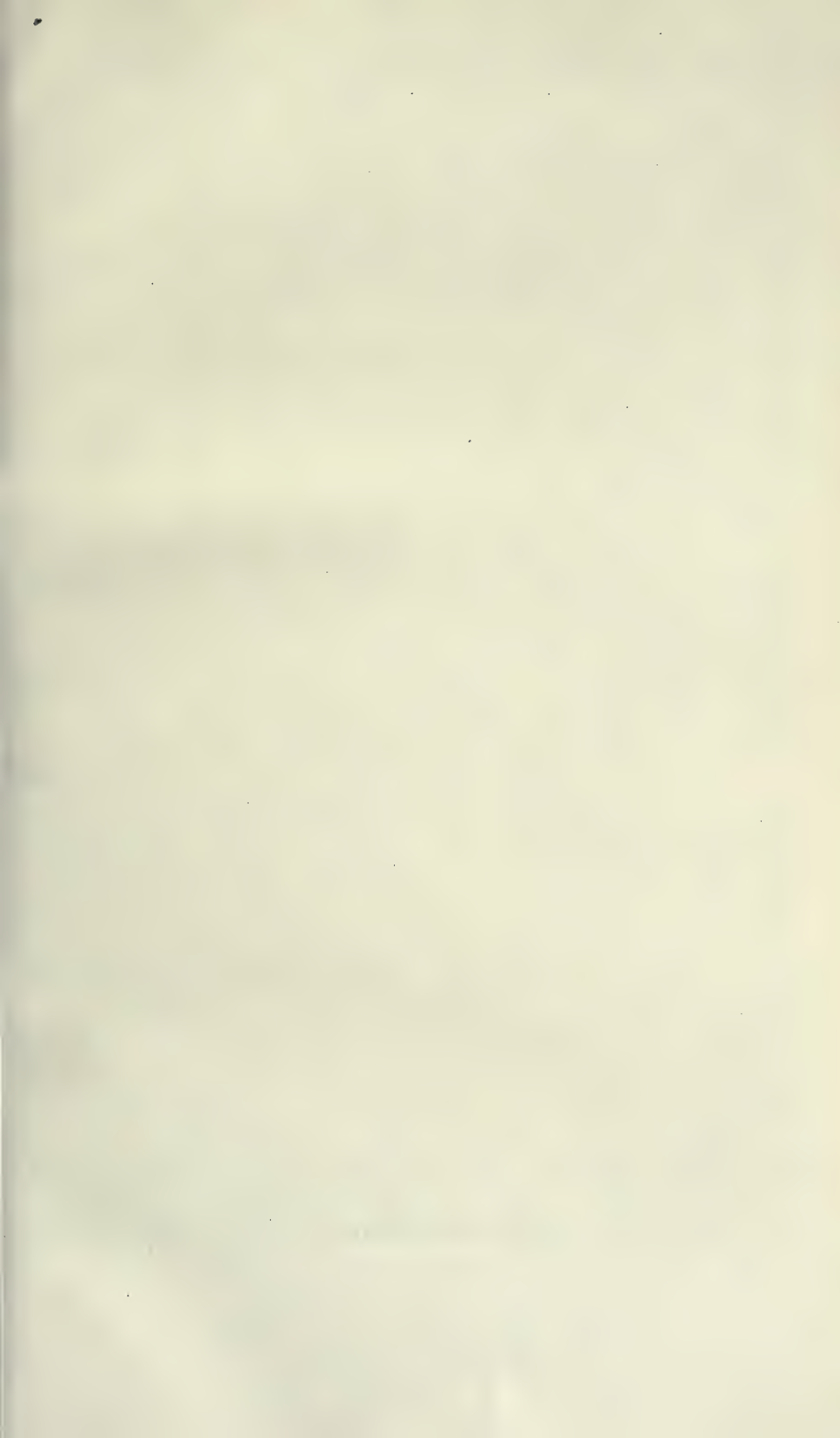
"It was of the clerical Order of St. Augustine (or Black Canons) and dedicated to the honour of the Virgin Mary and St. Olave the King and Martyr.

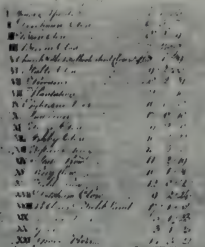
"The Founder of this Priory endowed it with forty acres of land and tithes in Tibenham, and bequeathed his body to be buried in the conventual church. Peter his son gave the advowson of Whitlingham and was buried in the Priory Church in 1275, as was Beatrix his wife, in 1276.

"The Prior and Convent of St. Olaves were Rectors of Hales in Norfolk, and had the tithes of 235 acres of land in that parish belonging to Langley Abbey in exchange for the same quantity in Loddon and Heckingham belonging to St. Olaves.

"The Church of Hales was granted in the fourth year of King Edward I. by Ralph de Chedgrave, 1275, and Emma his wife, to William, Prior here. In the twentieth year of the same reign an agreement was made between Stephen de Astley and Benedict, Prior here, when he remitted to the said Prior the third part of eight marks annual rent in East Tuddenham and Tuddenham Falgate for the souls of his ancestors.

"Osbert, son of Hervi de Dagworth, gave the Manor of Dagworth in Tibenham to this Monastery, and the Prior paid 7s. 1d. for it in 1428.



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1. Value of the Machine $H = 100$
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Herringfleet Estate Map, A.D. 1784.

From a photograph taken for the author, with the permission of Colonel Hill Mussenden Leathes. To an antiquary it is most interesting, as it gives all the old "field names" of the entire parish; and to the historian, the extent of the "commons" before their enclosure in 1819.

"In 1392 King Richard II. licensed Roger Rogers to
 "grant fifty acres of land in the same parish to this
 "convent; and in the sixteenth year of that reign
 "Sir George Felbrigg made a grant to this Priory.

"To it were appropriated the Churches of Herringfleet
 "and a portion of the Rectory and advowson of Burgh
 "Castle in this County (A payment still made—W.A.
 "S.W.) with other possessions in Cringleford, Ravingham,
 "Thorpe, Thurveton [Thurlton], Haddiscoe, and Mauteby
 "in Norfolk.

"The Fitzosberts, and after them the Jernegans, were
 "the principal benefactors; the latter became owners
 "of St. Olaves and Somerleyton as early as the year
 "1230 by the marriage of Sir Walter Jernigan with
 "Isabel, Heiress of Sir Peter Fitz Osbert, of Somerleyton;
 "and from that year Somerleyton was the capital seat
 "of the Jernegans.

"John Jernegan, Esq., of that parish and Agnes his
 "wife were buried in St. Mary's Chapel* in the Priory
 "about the year 1470.

"John Reppys of this parish, who deceased in 1473,
 "desired to be buried in the chancel of Herringfleet
 "Church, St. Margaret's.

"He gave two acres of land to the said Church; to
 "John his son, 20 marks, and twenty to his son Nicholas,
 "William and Thomas; Alice his wife to have third part
 "of the Manors of Thorpe Market and South Repps in
 "Norfolk, for life; remainder to his son in tail.

"The number of Canons placed here by the founder
 "is not known, but it appears at the dissolution to have
 "contained a Prior and six or seven religious persons.

"The valuation in Tax Ecclesiasticus, 1291, Norfolk,
 "in thirteen parishes, £2 9s. 11d.; Suffolk in fourteen

* *Vide* page 8.

“parishes, £12 4s. 7 $\frac{3}{4}$ d. The clear value in Valor Ecclesiasticus in 1534 is £49 11s. 7d.

“It was granted in 1546 to Henry Jernigan, Esq., and Frances his wife, for the consideration of £92 8s. 6d.

“The ruins of the Priory were chiefly removed in 1784, and except a low arched vault (or crypt) little of this ancient building remains.

“Near these ruins is a bridge over the Waveney, of the original of which an historical extract from an MS., drawn up about the year 1706 by the late Bishop Tanner, author of that celebrated Work, ‘The Monastica,’* is given in the ‘Gentleman’s Magazine,’ 1811, Part II., Page 213, and is highly curious.

“Mr. Druery has also inserted the same in his ‘Historical and Topographical Notices of Yarmouth’; a work to which we beg to acknowledge ourselves much beholden in this portion of our undertaking.

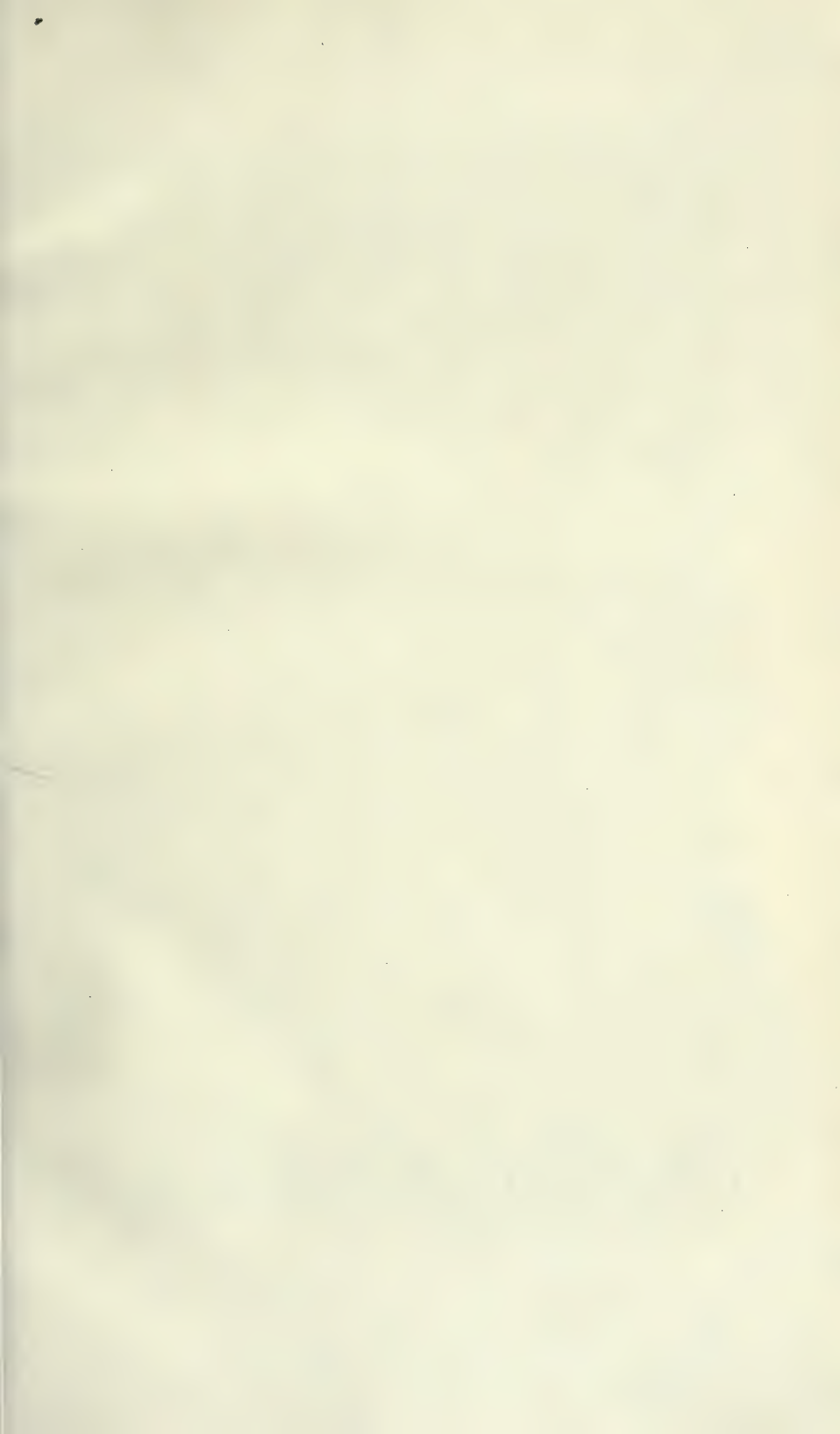
“The Lordship of this parish was anciently in the Fitz Osberts, from whom it passed to the Jernigans, and so continued until the second of King James I., when Henry Jernegan sold the same.

“Subsequently it became the estate of the Taverners, then of Sir Edward Bacon of Gillingham, and others of the family.

“About the middle of last century it passed to Hill Mussenden, Esq., who deceased in 1772, and devised this estate to his eldest brother, Carteret, who had taken the name of Leathes.

“John Leathes, his son, succeeded, who deceased in 1787; his widow possessed it, and remarried to Anthony Merry, Esq.; at her decease in 1824 it came to John Francis Leathes, Esq., High Sheriff for this County in 1827.”

* Generally called the Notitia.—W.A.S.W.



The Map
of the *PARISH* of
ST. JOHN THE BAPTIST
in the *CONVENT* of

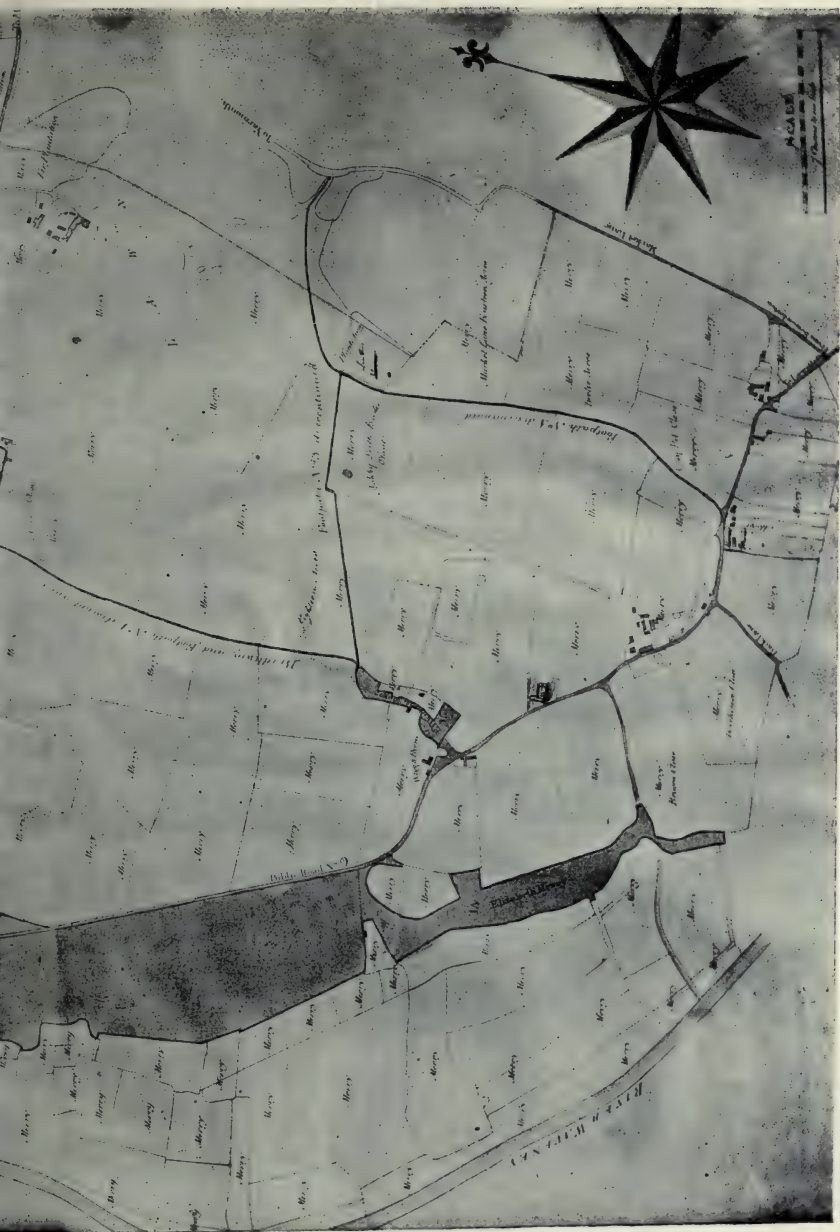
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Herringfleet Award Map, A.D. 1819.

From a photograph taken for the author, with the permission of the Chairman of the Herringfleet Parish Meeting. In 1880 the "Inclosure Award," of which the above document forms a part, was missing from the parish, and, after some trouble, was discovered "elsewhere," and replaced in the Vestry Meeting Iron Safe in the Church. In 1894, under changes introduced by the Local Government Act of that date, it was transferred to the Parish Meeting Chest. The author had for many years the honour of being chairman to both the above meetings, and, strange to say, it was through information in his possession when Medical Officer of Health for the entire Mutford and Lothingland District that the Burgh Castle Award, which had been lost sight of by the then Vicar, Canon Venables, was traced and handed over to the Parish Meeting. To antiquaries, historians, and health officials, these maps are of great value.

John Francis Leathes died in 1848, and was succeeded in the Lordship of the Manors by Henry Leathes, Esq., who deceased in 1864.

Colonel Hill Mussenden Leathes, his son, is now (1913) the Lord of the two Manors of Herringfleet.

Another account of the history of the old Priory is extracted from Suckling's "History of Suffolk."

"The Priory of St. Olaves was founded by Roger Fitz Osbert near the ancient ferry, across the river Waveney, about the beginning of the reign of Henry III., or the early part of the Thirteenth century. The site selected for this establishment was a holm or rising knoll of land, surrounded by bogs and marshes, and it is worthy of note that where it could be done, such situations were frequently chosen for monastic dwellings in the unsettled ages which followed the Norman Conquest, as affording the greatest security to their inmates. That this was the intention of its founder, can easily be imagined as one surveys the surrounding district, and that this was in great measure accomplished, there can be but little question.

* * * *

"The Priory here was dedicated to the Virgin Mary and St. Olave, the King and Martyr, and is now known solely by the latter appellation.

"It was filled with Augustine or Black Canons, of which there were not more than five or six resident with the Prior at the time of its dissolution. The Founder gave to his Convent forty acres of land in Tibenham, and Peter, his son, added the advowson of Whitlingham.

"Besides the Church at Whitlingham, this Monastery obtained the appropriation of those at Herringfleet, Burgh Castle and Hales, and so early as 1291 had

“acquired lands in thirteen parishes in Norfolk and
 “fourteen in Suffolk, which were taxed in 1291 at
 “£15 4s. 6½d.

“In 1225 the Priory obtained a license to hold an
 “annual fair on St. Olave's Day (July 29th—W.A.S.W.).

“On the 3rd of October, 1273, we meet with an
 “agreement: ‘De quadam annuitate 2 marc argenti
 “debit: Abbote et Convent: Sci Martini de Sagio, per
 “Willum Priorem: Si Olav: sub ripam de Herlingflet,
 “et ejusdem loci canonicos pro decimis in villis de
 “Uygeshall,* Harleston, Bonevelle, Tharleton et
 “Tybenham.’ In the twenty-ninth of Edward I. an
 “agreement was made between Stephen de Astley and
 “Benedict Prior of St. Olave at Herlingfleet when
 “Stephen remitted to the Prior the third part of eight
 “marks annual rent in East Tuddenham and Tuddenham
 “Falgate for the souls of his ancestors.

“The Prior had also rents in Thorrington and he
 “had a rent of 12s. 4d. issuing out of the house and
 “lands of the Priory of Blithborough, in Thorrington,
 “which was sold in 1309 by William Dale, Prior of
 “St. Olaves, to John Multon and Mary his wife, with
 “a reserved rent of twenty-two shillings yearly.

“Osbert, son of Hervi de Dagworth, gave the Manor
 “of Dagworth in Tibbenham to this Monastery, and
 “the Prior paid 7s. 1d. land tax for it in 1428. In
 “1392 Richard II. licensed Roger Rogers to grant fifty
 “acres of land in the same parish to this Convent.

“Ralph, the son of William de Feryn, by deed
 “without date, granted certain rents in Somerleyton and
 “Herlynflete to the Church of St. Mary and St. Olave
 “‘super ripam de Herlynfleet.’

* Uggeshall, Suffolk.

“It appears by the register of Langley Abbey in
 “Norfolk that the Prior and Convent of St. Olave had
 “the tithes of 235 acres of land in Hales parish belonging
 “to Langley Abbey in exchange for 235 acres of land
 “in Loddon and Heckingham belonging to the Priory
 “of St. Olaves. In the 16th Richard II. it was found
 “that Sir George Felbrigge might alienate a messuage
 “and 160 acres of land in Raveningham, Norfolk, to
 “the Priory of Herringfleet held by Ralph Bigot,
 “Nicholas Castell and William Ingleby. In 1428 the
 “Prior of St. Olaves had 45 acres of land, 3 messuages,
 “4 acres of meadow, 4 acres of marsh and two shillings
 “rent in Cringleford, and in Thorpe by Haddiscoe
 “purchased of Adam Bacon in 1312.

“At the dissolution in 1443 the clear annual value
 “of the possessions amounted to £49 11s. 7d.

“On the 26th January, 1546, the King granted the
 “site of this dissolved Monastery to Henry Jernegan
 “and Frances his wife for a consideration of £92 8s. 6d.

“The grant is a very long document reciting the
 “possessions, immunities and privileges of the house,
 “which were thereby conveyed with the Vicarage of
 “the Church,* so that the impropriator has both great
 “and small tithes, not the smallest stipend having been
 “reserved for the performance of divine service.

“We have been thus particular in giving the history
 “of the place and its possessions, as it will be seen that
 “it was well calculated, because of its vast endowments
 “to maintain a large number of inmates, and from
 “the extent of the area included within its walls—

* Herringfleet Church is a Donative Living. The Lay Impropriator, *i.e.*, Lord of the Manor, provides a curate and pays him a stipend. The clergyman in charge signs the registers under this designation. He is never inducted into the living. Possible changes under the Benefice Act of 1898 have affected and may still further affect these ancient parish customs.

"upwards of ten acres—we have no doubt such was the case."

The same author writes:

"Many persons of distinction are said to have been interred at this Priory.

"Among these were Robert Fitz Osbert, its founder, who died in 1239, and who left his body to be buried here. Peter, his son, and Beatrix, his widow, also rest within its walls. Joane, relict of Sir Thomas de Loudham, Knt., by her last will dated at Somerleyton 25th January, 1399, and proved on the 18th March following, bequeathed her body to be buried in the Priory Church of St. Olave in Lothingland, viz., in the Chapel of the Blessed Virgin Mary, and on the North side of the same Church,

"Roger Betts in 1456 and John Jernegan of Wirlingham Parva left their bodies to be buried in the Chapel of the Virgin Mary of St. Olave of Heringfleet where their forefathers were entombed. The latter also bequeathed the patronage of 'the foundation of the house of St. Olaves' to John his son."

These accounts of the Priory History corroborate one another in all essential details, but each furnishes information not to be found in the other, and sometimes their statements differ. These are points which I shall not now enter upon, but I should like, however, to mention here an interesting reference made by Coppinger in his Work, "County of Suffolk," under Heringfleet, as follows:—

A license for alienation in mortmain to Priory of St. Olaves of "two messuages, forty-two acres of land, two acres of meadow, three acres of heath, and three acres of marsh in Askeby (Ashby) by and of the

reversion after the death of Agnes late wife of Henry Euges of a messuage and sixteen acres in, for finding a lamp before the high altar in the Priory Church," etc. Pat. Rolls I., Richard II., Part 1—3.

The following is a list of the Priors of St. Olaves Priory, taken from Suckling's "History of Suffolk":—

1273	William	1391	John de Hanewell
1300	Benedict	1401	John de Wylughby
1303	Thomas de Norwich	1430	John Wells
1309	William Dale	1460	William Bugall
1329	John de Tybenham	1468	William Beverley
1341	Philip de Horlingland	1480	Thomas Baget
1354	John de Surlingham	1541	William Dale
1370	Roger de Haddiscoe		

The dedication of St. Olaves Priory to a Scandinavian Saint is one of interest, and the best authority I know of on the subject in general, and on this Saint in particular, is that written by Miss Frances Arnold-Forster—"Studies in Church Dedications," chapter xliii. Anyone taking an interest in the historical ruins of this old Priory, the Manor it stands in, and its Bridge, will immediately enquire, "Who was St. Olav?"

It was in the reign of the Danish King Canute that St. Olav came to be so highly honoured amongst us (A.D. 1014) and perhaps more so even than in his own country Norway.

Miss Arnold-Forster's authority for what she writes, is Laing's translation of "The Saga of King Olaf," in his "Kings of Norway."

St. Olaf's history commences with the picture of Norway in the early years of the eleventh century, and the struggles between dying heathenism and the newly taught religion of Christ. Olaf bore the title of King

at twelve years old. His methods of proselytizing were very straightforward.

His people knew what to expect from him as he went among them with his strange alternative, "Be baptized or fight." If they choose the latter, Olaf showed no mercy. Mahomet's methods four hundred years earlier, "Believe or die," were very similar.

St. Olaf, King and Martyr, was born A.D. 996 (about or 991. He was killed at the Battle of Stiklestad, not far from Drontheim, Norway, July 29th, 1033 (aged 35 or 40), by the Church Calendar. Laing, however, is of opinion on the surer evidence of an eclipse which occurred on the day of the battle, that August 31st, 1030, is the true date.

There are rather more than a dozen Churches in England dedicated to St. Olaf.

They are to be found in the following towns and cities:—London (four), York, Chester, Exeter, Chichester, Ruckland, Lincolnshire; Creeting, Suffolk; Gatcombe, Isle of Wight; Poughill, in Cornwall; Shipton Oliffe, Gloucestershire; Fritwell, Oxfordshire.

Formerly Norwich had two,* and Herringfleet, Suffolk, one. All these churches, etc., with one exception, were near water.

Alluding to Herringfleet Miss Arnold-Forster remarks, "The Priory of St. Olave is said to have been founded "in the time of Henry III., but we cannot doubt that "the name of St. Olave is a survival from some earlier "dedication.† The Priory seal represented the King in "highly characteristic fashion, with his crown on his

* St. Olave's Church, Pitt Street, north side Cherry Lane, late Tooley Street. St. Olave's Chapel, south end King Street, near Carrow Bridge. *Vide* Vols. VII. and VIII., "Herringfleet Chronicles."

† Query: A Chapel near the approach to the old St. Olave's Ferry. *Vide* Appendix K.

"head, a cross in his left hand, and a battle axe in "the right."

In Fritton Church is now to be seen a painted window in the Chancel, erected by Major Astley Cubitt and the Misses Cubitt, which was executed and designed by Monsieur Alex Booker, Prian Malins 34, Bruges. It is a highly characteristic design of the Norwegian Saint, as sketched in the Sagas.

All over Norway St. Olaf's day is kept as one of the great Church days.

There are several variants of St. Olav's name to be found in various records, paintings, etc., such as Olaus, Olave, Holofius, Tooley, and Tholowes.

It is necessary to avoid confusing the Olav Haraldson King and Martyr, with that Olav Tryggvesson of London Bridge fame. The latter was reputed to be his godfather, and was King of Norway immediately before him in 998. It is doubted whether St. Olav ever visited England. Further information regarding the Saint is to be found in a Norwegian publication, "Kunst Kietur," 1911.

Before commencing the subject of the ruined remains of St. Olave's Priory, I have already said that a large part was taken down in 1784, leaving (as Suckling describes in his Work dated 1847) only a few walls and disjointed portions of buildings in a very shattered condition.

The principal of these, he writes, are a large room now used as a barn, said to have been the refectory, and which, within a few years, retained a handsome roof of open timber work, carved with bosses and pendants; and a double crypt or vault, now half filled with earth and converted into dwellings.

The first volume of Suckling's Work has a lithographic drawing of this latter substructure, which he sketched

in the year 1821, and which is an exact representation of it as it appeared then.

He describes it as standing east and west, and adds "It might not improbably form an undercroft to the Chapel of St. Mary, which was attached to the Conventual Church."

All this, it will be seen, is important matter, as linking up the past history of this locality with the period at which I now relate my own discoveries, which were only commenced in 1904, although my residence in Herringfleet dates from 1878.

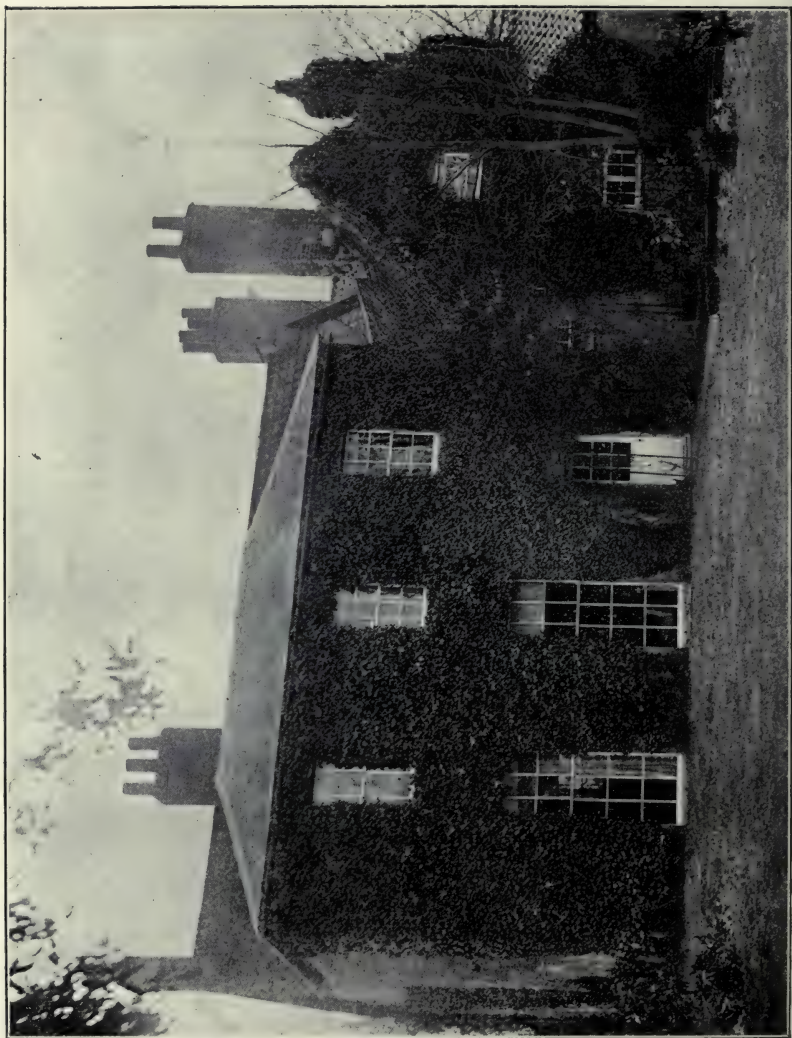
The house I have occupied since it was vacated by the last resident Curate, stands close to the site of St. Olave's Priory, and its garden is connected with its history. My house is not an old building, for it does not appear on the Herringfleet estate map of 1780. Its garden is there named "a close" occupied by one William Fulcher, and the "Abbey" stands alone in a large field named the "Abbey Home Stall," in those days containing twenty-one acres.

Between the years 1824 and 1826 the first (?) resident clergyman came to live in Herringfleet, the Rev. Frederick Leathes, brother of John Leathes, Esq., Herringfleet Hall, and it was necessary to provide a house for him.

This was done by converting the ruins of the "old crypt" into a cottage, and transferring a labourer into it from another part of the ruins.

The farmer who lived in the present "Priory" house was provided with a suitable dwelling attached to the ruins, and that which he vacated became the Parsonage, and continued so till 1878, having been enlarged during this period.

I mention these circumstances as they lead up to an important point connected with the history of the old Priory.



The "Priory," Herringfleet.

This house, the residence of the author, stands at the north end of the parish. It was for some years occupied as the Parsonage by the resident curates of its "Donative" Church, St. Margaret's. The ruins of the old Priory border its garden in front of the windows seen in the picture.

There has always been a tradition in the parish that the "Priory" garden had been the Monastery burial ground.

This was supported by the following fact, with which I became acquainted June 15th, 1904:—

Mrs. Baird (the eldest daughter of the Rev. Frederick Leathes and the widow of Major Baird, late Madras Artillery), then living in Lowestoft, informed me she was born at the "Priory" in 1826. She distinctly remembered a number of human skeletons (six or seven) being unearthed, when she was a child, on the plot of ground at the south-west corner of the garden at the back of the stable and coach-house near the boundary wall which separates it from the main road leading from the Bridge. This plot was formerly used as a laundry drying ground, and was so when I came to the house.

Again, I was informed by the Estate thatcher, then living in the "Crypt Cottage," that while working in this garden, the house being occupied by the Rev. F. Bignold (A.D. 1845), brother to the late Sir Samuel Bignold of Norwich, he came across what he termed a "clay coffin," and on its being opened, it was found to contain a human skeleton.

This was on the path of my garden running parallel with its North boundary wall, which I should explain is built on an old "groundsell" wall, which evidently formed part of the ancient Priory. These facts have suggested the idea of a burial ground in connection with an earlier St. Olave's Church than the present conventual one, as hinted at in Miss Arnold-Forster's work.

This, however, is a matter which requires more consideration.

In my quotation from Suckling's "History of Suffolk," written in 1846, I have given his allusion to the occupation of the Priory ruins as a labourer's cottage. As I am now taking up the thread of their history from the date on which that distinguished author left it, I think it is of sufficient importance to record the following event before proceeding with the real subject of this paper.

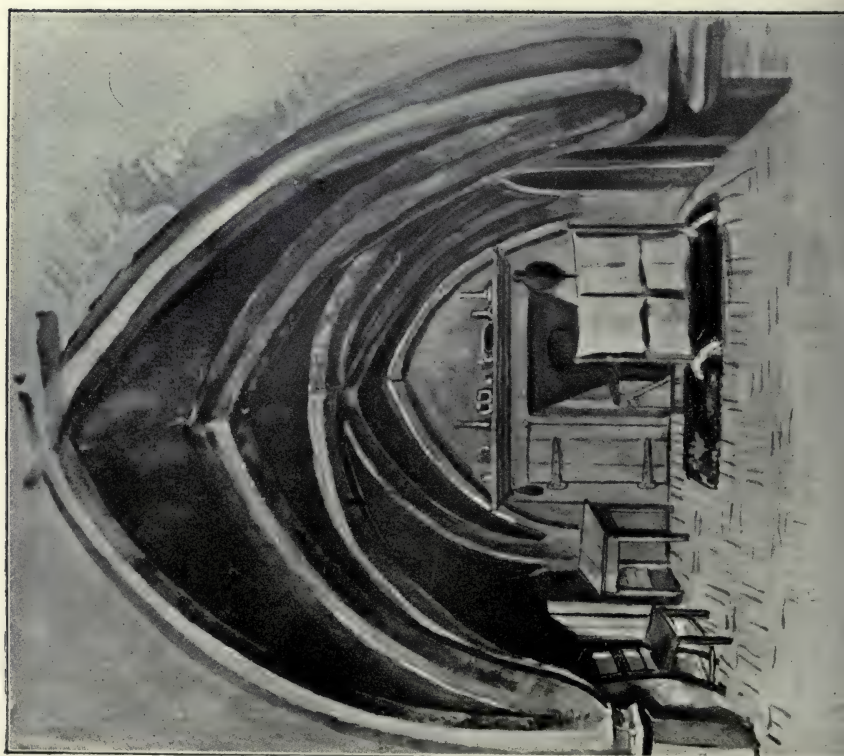
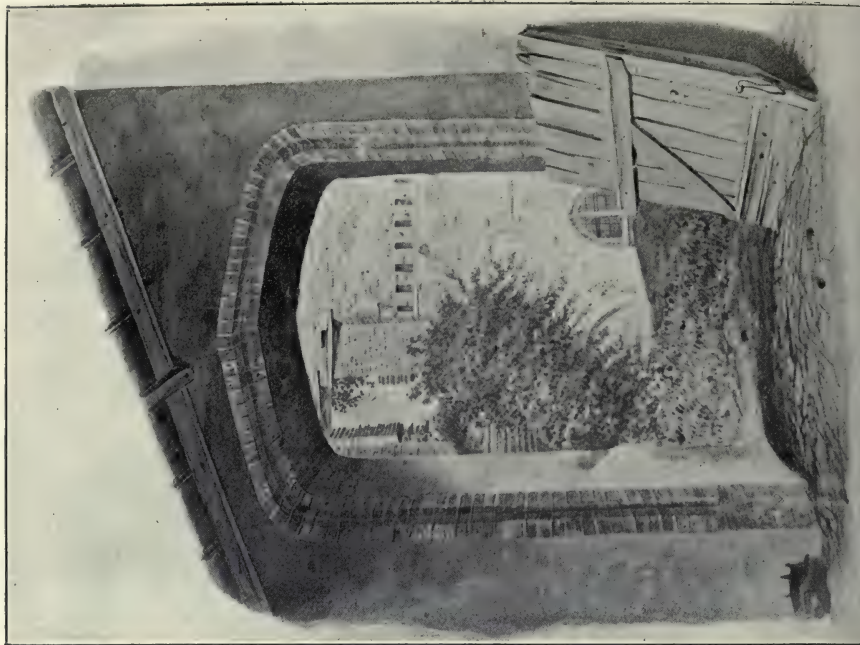
In consequence of the death of the last occupant of the so-called Crypt Cottage in 1892, and the subsequent decease of his widow in the Infirmary at the Workhouse on account of age and infirmity, the undercroft of the Refectory was officially closed as a dwelling on Tuesday, March 24th, 1903.

It had certainly been used for such a purpose for seventy-two years at least, out of which time William Farman (Nannie) lived there twenty-nine.

Although I believe its occupation as a cottage, by giving it a financial value, led to the preservation of this portion of the old ruins, I trust it is a page in the history of buildings of this sort which is for ever closed, and that the present prevailing spirit which exists amongst us for the preservation of ancient monuments, will be sufficient to preserve them against such misappropriation in the future.

It was on Monday, February 8th, 1904 (noted for the rupture between Russia and Japan), that, with the sanction of Colonel Leathes of Herringfleet Hall and Lord of the Manor, I commenced the excavation and restoration of the ruins of St. Olave's Priory, assisted by my gardener, Frederick Bensley; my waterman, Harry Farman; and Andrew Farman, a pensioned soldier of the Norfolk Regiment, residing close by.

At this time the Undercroft was exactly as it was when vacated in 1903. The basement was filled with

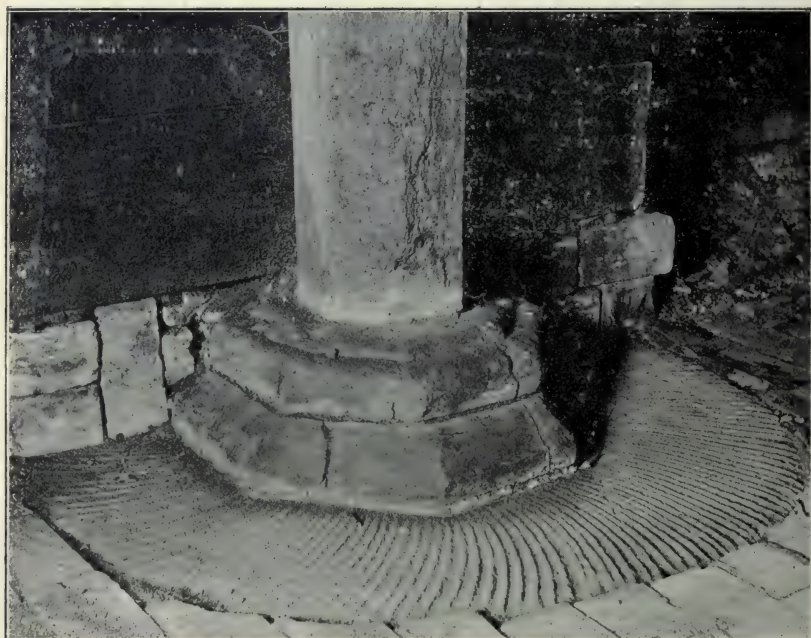


"Crypt" Cottage, Herringfleet.

These photographs are copied from water-colour paintings contained in an interleaved copy of "Suckling's History of Suffolk," the property of the Rev. Charles Steward, late Rector of Somerleyton. The sketches were, I believe, made by Captain Charles Steward, his father, who lived at Blundeston House in the adjoining parish.

No. 1 painting represents the interior of the "living-room" of the labourer's cottage, styled in the old rate books under the above name. To those who knew it, it is a startling picture of its furniture and general arrangements. Its only light was derived from a glass window in its entrance door, and its floor was raised almost to the arches of the Refectory Undercroft by tons of gravel and sand deposited therein throughout its length and breadth.

No. 2 shows the north-east corner of the Conventual Buildings, at a point in the ruins where the Early English and Tudor architectural features mingle in a somewhat confusing way. It is here that Henry Jernegan's Manor House, at its west end, joined up to the original Priory. The sketch is taken from the interior of this house, looking through a doorway into what was once an entrance hall, on the north side of the Convent. In the centre of the drawing are to be seen a row of holes in the wall opposite, for the joists of the floor of an upper chamber, which the author suggests may have been the "Pantre," etc. The staircase on the left leads to a landing from which the Refectory, this room, and others were entered. From the floor of this hall a flight of steps descended to the east and west chambers of the Refectory Undercroft. Each had its own and only doorway; that to the former is shown bricked up, but has since been reopened.



Undercroft of the Refectory.

As it appeared in process of restoration at the west end in February, 1904.

Roman Remains.

A Nether Mill Stone, believed to be Roman, forming the base on which the central column of the east chamber of the Undercroft was built.

earth, and the arches were filled in with red brick partition walls, one brick thick, forming a dwelling-place with five separate compartments, not including an extra room on the West and East ends. These were inaccessible from the interior of the so-called "Crypt Cottage."

The gravel and sand filled its whole length to a depth of near three feet.

I have elsewhere described* in detail the progress of restoration which I intend briefly to relate here. The successive stages of the work occupied the winter months of three following years, during which I gradually unearthed and located the component parts of this very interesting old Priory.

These up to date (1913) consist of the South, West, and North walls of the Nave of the Conventual Church. It is supposed that the Church was of cruciform shape, with North and South Transepts; but extensive digging has failed to discover the foundation walls of its East end, although their site shows considerable evidence of the only too effectual use of the pickaxe. The cloisters occupy a space twenty-three yards square on the North side of the Nave of the Church, and the West wall is still standing.

The North side of the Cloister is occupied by the Refectory over the Undercroft, which consists of a double row of six bays supported on Early English arches, the columns of which are ten feet apart.

A screen wall divides off a chamber at its East end, which was originally twenty feet square, and its roof is supported by a central column. Several feet of the East end of this room have fallen in, and the roof has had to be supported by a buttress and brick wall. I have long been doubtful as to the purpose of this

* My "Chronicles of Herringfleet," unpublished.

chamber, but am inclined to think that it is the position selected by Augustine Page (vide Page 10-11 of this History) for St. Mary's Chapel—but which I hesitate to accept as correct, and have placed this Chapel in the Priory Church.

I suggest this chamber was the Beer Cellar under the special charge of the Cellarer. It is near the Brew House and Bake House, and was originally divided from the western part of the Undercroft by a continuous screen wall. It had an entrance of its own on its North side of sufficient width for its special purpose. Its East side would have been blocked by the slype to the Farmery from the Cloisters, and its only window (now bricked up) can be traced in that part of its North wall now overlapped by an adjoining farm building.

It is not to be forgotten that in those early monastic days beer was the principal drink of the Convent, especially in a marsh land, and the precautions to keep it in good condition in summer and winter, as well as its safe custody under lock and key, are minutely detailed in "The Book of Observances according to the Rule of St. Augustine."* These rules must be read to realize the importance attached to the proper storage of this article of diet, and to appreciate the care bestowed on it as seen in St. Olave's Priory.

On January 20th, 1908, a curious discovery was made, viz., that the central column of this chamber was resting upon a spiral design, which, after a visit to the Colchester Museum, and a correspondence with Mr. St. John Hope, I believe to be an exceptionally beautiful specimen of a Roman Nether Mill Stone, four feet two inches in diameter.

* Vide Page 49, Introduction, and Page 184, Rule according to St. Augustine. "Customs of Augustinian Canons," by J. Willis Clerk, Registrar Cambridge University.



"Henry Jernegan's Manor House" and Priory.

View of the ruins of St. Olave's Priory (about 1780, by Isaac Johnson), with old Tudor Manor House on the right, built soon after the dissolution of the Priory in 1546.

Its present purpose Mr. St. John Hope thinks to be merely a convenient support to the pillar, and he suggests it may have come from the neighbouring Roman Castle (Garianonum) in the parish of Burgh Castle. I learn from this gentleman that the material of this stone is trachyte, and this was imported from Saxony, and Coblenz on the Rhine. I would suggest for further consideration whether it is not probable that it may have been of use on this site by the Romans themselves at a date previous to its being occupied by a religious house. Roman remains have been discovered in the neighbourhood.

A portion of the North wall of the Refectory remains, and from the floor of this room a magnificent view of marsh scenery can be obtained up the valley of the Yare and across towards Reedham in Norfolk, its "bowling green" level being highly suggestive of its recent estuarine condition.

Suckling suggests that this room was St. Mary's Chapel. Its floor has been entirely removed. It requires concreting to make a water-tight roof for the preservation of the Undercroft.

The site of the guest chambers and parlour on the west side of the Cloister has been located from historical evidence, which will be referred to again; also the kitchen court and those buildings usually found on the east side, such as the Vestry, Chapter House, Warming Room and the Dormitories over these, none of which now remain.

Among the buildings in the neighbouring farm, and now used for agricultural purposes, is to be found the Priory Farmery, now used as a Barn. This building, Suckling suggests, was the Convent Dining Hall.

The "Bake House" and the "Brew House" are now amalgamated with the modern red brick farm-house,

which may occupy the site of the kitchens. These appear to have a vaulted basement.

Lastly there are the remains of an ancient Tudor Mansion, probably built by the first Lay Lord of the Manor, Henry Jernegan of Somerleyton and afterward of Cossey, after the dissolution of the Priory in 1546.

It will be noticed how this Mansion ingeniously links up the Conventual buildings on the west with the gable end of the barn (once the Farmery) on the east.

The traces of staircases on the south gable end of the Farmery indicate this Mansion was three stories high, and how communication was obtained by means of a now bricked-up doorway with its interior. Suckling's description of the handsome roof of this Barn suggests to my mind that it was used as a Banqueting Hall to the Tudor Mansion.

The east and west ends of this Manor House are now used as cart and bullock sheds.

There is a picture of this interesting building in the British Museum in a well bound volume entitled "Isaac Johnson's Antiquities, 1821." He was about that time County Surveyor for Suffolk.

I have a copy of his drawing, and am indebted to Mr. Vincent Redstone, Woodbridge, for the information which enabled me to find it.

He also made a sketch of the Undercroft. Both drawings are most interesting and instructive.

The Priory Fish Ponds are believed to have been to the west of the Priory, near the river Waveney, not far from the site of the old marsh pumping mill.

The ruins of what looks like a part of an entrance gate to the Priory from the river, is to be found in my paddock at the west end of my garden enclosure wall.

From this spot an extensive enclosure precinct wall ran across the Abbey farm field, the remains of which are turned up whenever it is ploughed. The ruins of this wall, I believe, were the last to be removed for the repair of Blocka Lane in Fritton.

It is from this particular gate, which for distinction I term the water gate, I generally recommend my visitors to start on their way to explore these ruins, not only because it was the nearest point to the ancient ferry by which Norfolk travellers passed into Suffolk, but also was closest to the gravelly shore of the estuary on which our Viking ancestors may have beached their boats. Here also broken specimens of Roman remains have been found.

In this way we obtain an extended view of the west side of the Priory buildings, and have time to become acquainted with the points of the compass of the locality before stepping within their enclosure walls.

In adopting this procedure I must be excused if I repeat some details I have already given.

The field passed over was dug and laid down in grass by myself and a farm labourer in January, 1883, and then I became personally aware of the quantity of ruined material below its surface. These stones, etc., we removed, and I am now ashamed to confess, without making a plan of their "whereabouts." I, of course, now recognise them to have been the outbuildings necessary for the complete organization of a Priory, such as Stables, Granary, Dove Cote, and Guest Chambers for poorer classes of travellers, etc.

I have had no plan to guide me to the location of the various parts of this Priory other than the numerous plans of similar institutions; the first of which I should mention was that of Barnwell Priory near Cambridge,

and many others; nor have I forgotten the numerous archæological experts who have assisted me with their valuable hints. Amongst the earliest of these I must mention the late Dr. Bensly, Mr. Bolingbroke, Dr. St. John Hope, Mr. Vincent Redstone, and other authorities.

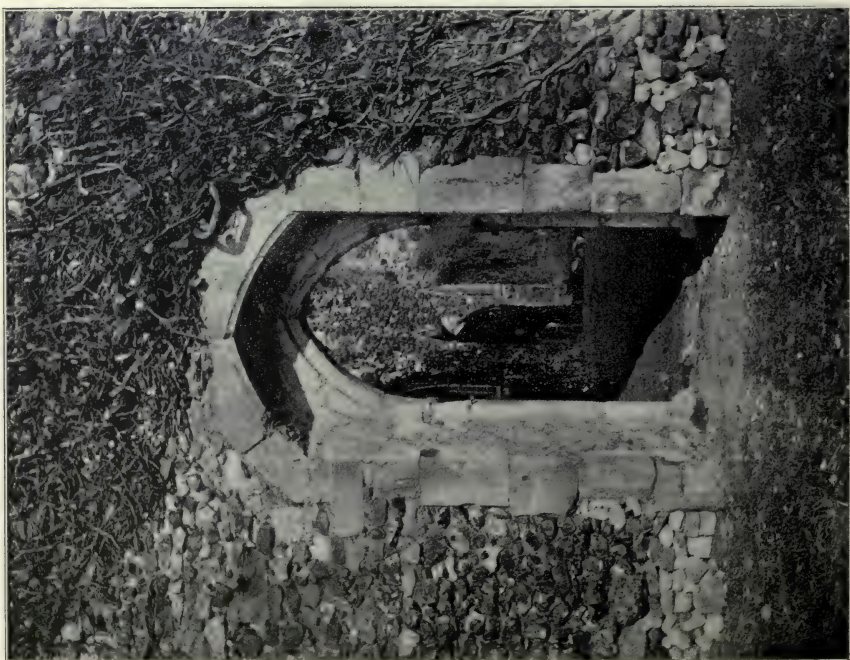
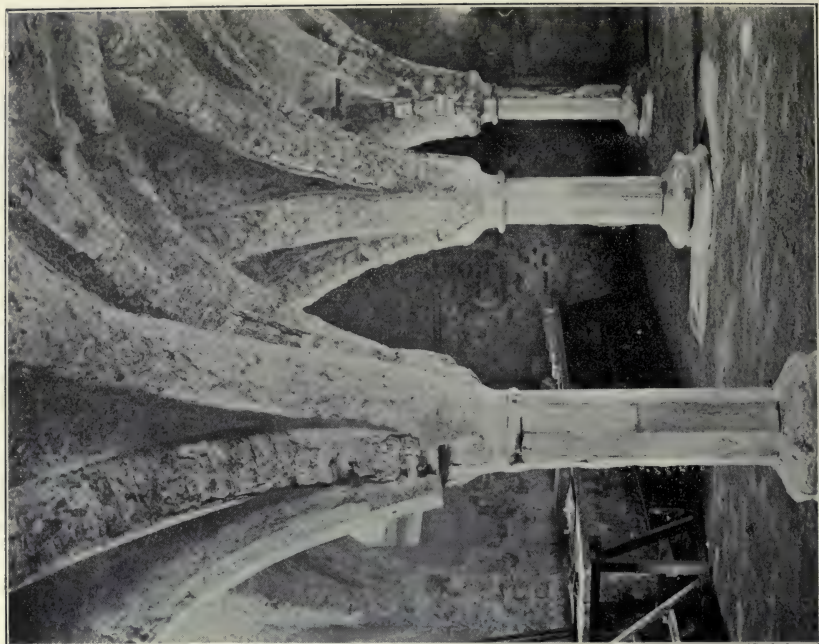
In locating the various chambers which make up the general plan of a Monastery, after the site of its Conventual Church, the Cloisters and its residential buildings had been clearly determined, I discovered a clue to clothing the old ivy-clad skeleton-like walls with living flesh, from reading an article by the Rev. Francis Haselwood, F.S.A., in the "Proceedings of the Suffolk Institute of Archæology, 1891-92," from an original document in the Public Record Office.

It is a highly interesting Paper, as it supplies not only information regarding certain rooms, the remains of which have entirely disappeared, but gives the contents of these chambers at the time of the dissolution of St. Olave's Priory, August 20th, 1536. In a word, this Inventory not only gave me an immediate insight into the arrangement of this Priory, but into the style of life of its occupants.

Taking the rooms in the order they stood in the Valuer's list, and following their names on a "from right to left hand principle" from the south-west angle of the Cloisters, the chambers and buildings fell into their places, not only in accordance with the generally accepted plans of similar religious houses, but they actually dove-tailed with the existing remains entirely in harmony with the guides given in the Inventory.

I can only refer briefly to them here.

The south-west angle of the Cloisters is generally the site of the Prior's quarters, but is not mentioned in the list.



Parlour Doorway.

Doorway from the Cloisters opening into the parlour from their north-west angle, as seen from the west side of the ruins. This room and guest chambers have disappeared.

The Undercroft, as now restored.

Looking west, showing south side, which part was originally a blank wall. A central door and two windows were made in it when turned into a cottage.

On the west side of these Cloisters was

1. A "Chambre callyed the Geysts Chamber made by the p^r or ther" etc.
2. The Chamb^r next unto that.
3. The plo^r (parlour) under thoes ij chambers.
4. Another chamb^r callyd the Geysts chamb^r agenst the hall.
5. The lytell Chamb^r next on the North side of Cloisters.
6. "The Hall."
7. "The Pantre."
8. "The Kechyn."
9. "Bak hous and Brew Hous" on the South side of Cloisters.
10. The Church. The "Qwyer."

No rooms on the East side of the Cloisters are mentioned, but a Vestry is named in connection with the Church. On this side would usually be found the Chapter House with the Dormitories over—also perhaps a warming room.

The Inventory gives, among other items, "The plate," "Catall," "Necessarys for husbandrye," "Corne," and in the Bake House "a horse Mille."

No mention is made of the Farmery.

Proceeding through a breach in the West Cloister wall from my field, access is obtained to the Church by turning to the right hand.

The thickness of its North wall ($3\frac{1}{2}$ feet) should be noticed, as this and its West wall are the only ones of this size. The South wall is only $2\frac{1}{2}$ feet thick, which is the same size as those of the monastic buildings.

This seems a curious fact which requires explanation. The nave of the Church is only about 73 feet long by

21 feet wide. This, with a small aisle 10 feet wide, makes a total width of the Church, including space for its columns, of 34 feet 4 inches.

The West end of the Church had a six-foot doorway, and the South aisle a three-foot entrance.

In the South wall of the Church are to be seen two loopholes. These, from information in my possession (obtained from the Record Office by Mr. Vincent Redstone), may date from 1584, when England was making preparations on the East coast for the threatened invasion by the Spanish Armada.

At this time, as in other parts of England, preparations were being made here for such an event, and officials of high rank had been despatched into this part of East Anglia to report what measures were required for its defence, and the result of their suggestions is clearly shown on the old map or "Platt" as it is called, a copy of which was sent to me by the above gentleman. On it is to be seen this old Priory, described as "Henry Jernegan Arm Gent His Abbye" and the Manor-house he had added to it, the remains of which are still to be seen.

The approaches to St. Olave's Bridge are to be seen defended by stockades, and reminding us of the importance from a strategic point of view of the site of St. Olave's Priory, abutting, as it does, on the main road from Yarmouth where it crosses into Norfolk via Haddiscoe Dam.*

* These loopholes might also have formed part of the defensive works carried out in Herringfleet in 1783, during the period when England was again making preparation against a possible invasion.

Gillingwater, in his "History of Lowestoft," alludes to a camp which was formed at Herringfleet, October 9th, 1782.

This would have been close on the period (1780) when it is said that the principal part of the Priory was pulled down.



The Undercroft restored.

Looking west, showing its north wall and the base of a tower in its south-west angle, which contains a staircase leading down from the Refectory into the Cloisters near the parlour door and onwards to the Church.

Looking to the east end of its western chamber, and showing the screen wall, from which it was originally divided from that further east. The opening was probably made soon after the dissolution. At the present time (1914) the Undercroft, with the exception of its pavement, exactly represents the western chamber as it was when sketched by Suckling in 1821.

Leaving such reminders of past history, we arrive at the East end of the Nave, at the junction with its eastern portion.

I have assumed that the Church was of cruciform shape—but with hesitation; as after having dug all over the site of its position in the field which runs between the Church and the railway line, I have only been able to turn up the signs of the effective use of the pickaxes in the quantities of building stones, mortar, together with broken flooring, tiles, etc. All traces of groundsel walls have been systematically blotted out, as though to destroy any evidence of an existing religious building.

In the "Annual Proceedings of the Suffolk Institute of Archæology, Vol. XII., Part I., 1904," appears a Paper by Mr. Redstone, which contains extracts from wills, etc., relating to various parishes in Suffolk, and under Herringfleet he records as follows:—

"Herringfleet: 'Chapel of St. Olaves,' Ipswich Probate Office, A.D. 1487, and 'Altar of St. Peter' in the Priory, A.D. 1490." I have placed the latter in the South transept, and that to St. Mary in the North transept.

Following the East side of the Cloister we pass into the Undercroft, which I have already described. Before doing so, it should be noticed how the outside ground level has risen. In the North lane of the Cloisters the soil is at least three feet above its original level.

It should also be observed that the two windows and central doorway in the wall on this side are of modern construction "for cottage purposes" (about 1835). The only original openings on this North side were a doorway leading down from the Refectory at its West end, and one at its East end—probably a "Slype" or passage to

the Infirmary, as at Repton Priory. A lavatory would probably be situated in the North Cloister.

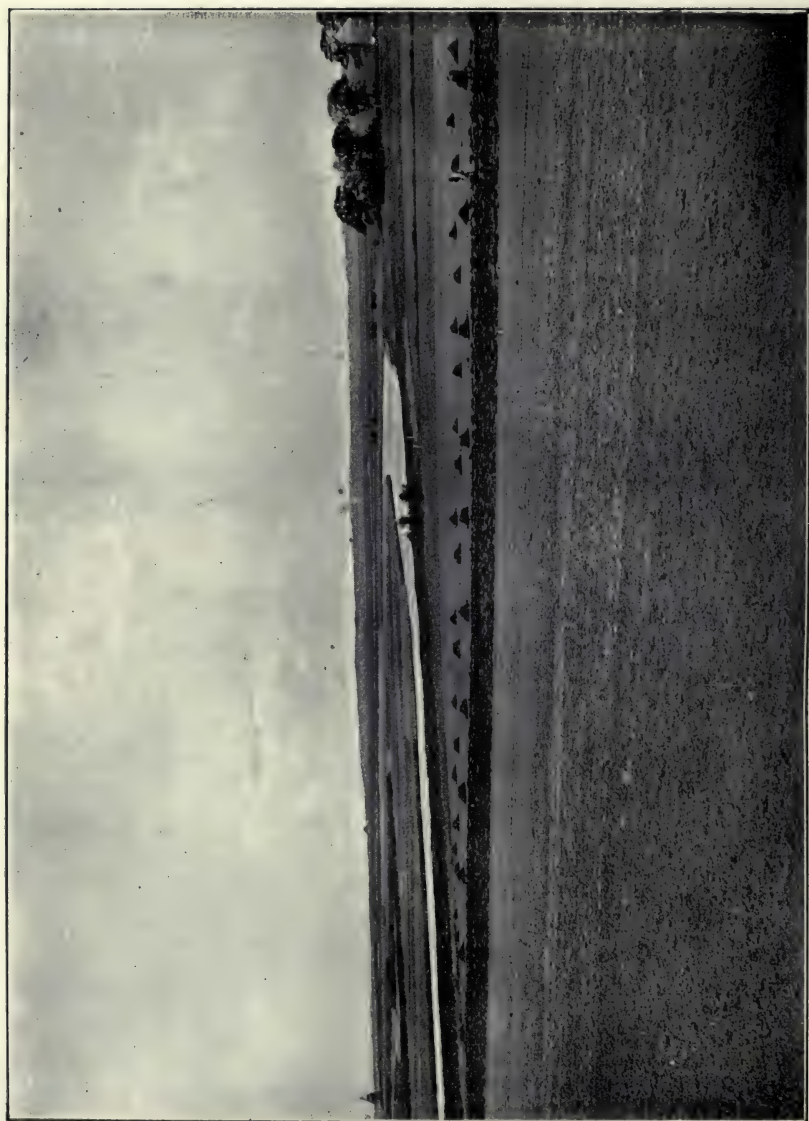
Entering by the modern doorway the visitor descends into the Undercroft of the Refectory. It is 40 feet long by 20 feet broad. It is now paved with the bricks which formed the partition walls of the "Cottage," but in the centre there are two original specimens left of its early floor. At the South-West corner is the staircase tower,* the steps of which led down into the Cloister from the Dining Hall, while on the opposite North-West corner is an hexagonal tower, which led from the Dining Hall to a now blocked-up doorway in the North wall into the Undercroft. The only stone corbel left in the ruins should be noticed on the inside tower.

This part of the Undercroft had a doorway of its own into an entrance hall on its North side (now blocked up). An opening has been made in the screen wall, probably soon after the dissolution, by which a passage leads into a chamber 20 feet square. It has an original doorway on its North side, and a bricked-up window. The opening on the East side is of course modern, and on passing through it, the East side of the chamber can be inspected, also the floor of the adjoining "Slype."

Passing out of this chamber on its North side, the visitor finds himself in what I shall term an Entrance Hall, to the floor of which an ascent is made by a flight of steps, half the breadth of which leads down into the Western part of the Undercroft, and the other half into the Chamber on the East.

An antiquary will at once recognise that he has arrived at a part of the ruins where the architectural features are represented by a mixture of early English and Tudor

* This tower reached the roof of the Refectory. *Vide* Isaac Johnson's sketch, about 1780.



River Scenery from St. Olave's Priory.

View from the floor of the Priory Refectory, looking north-west. The river Waveney, near St. Olave's Bridge, occupies the centre of the landscape, on its course towards Yarmouth. The high ground on the horizon is that of Reedham, Norfolk, below which runs the river Yare from Norwich.

The extensive marshes which now divide this river from the Waveney, not so long ago (A.D. 1004), formed an estuary of the North Sea. In the foreground of the picture is the "holme" of arable land on which the Priory was built, and its fields were once cultivated by its inmates. These field names, as given in the Herringfleet Estate Map, dated A.D. 1780, were as follows:—

- (K) "Abbey Home Stall."
- (I) "Great Meadow."
- (H) "Little Meadow."

The small bushes on the banks of the Waveney indicate the site of the Priory Fish Ponds, also that of the old Marsh Mill, removed February 18th, 1898. The row of trees on the extreme right mark the course of the rivulet (Run Dyke), a watercourse which connects Fritton Lake with the Waveney. The rand at its entrance into the river on the Fritton side is named the "House Yard Rand," suggestive of the site of a building. The distant mill on the left, past which the Waveney flows, is Fritton Marsh Mill. The scene is typical of the erratic course and name of the river.

periods. And it is so, for it is here that Henry Jernegan's Manor House is dovetailed into the Conventual buildings. These particular details can be better seen when the visitor passes into the adjoining farm premises.

The staircase on the East side led up on to a landing from which I suggest two doors opened—one into the Refectory on the South side; another into a Pantry on the West.

I should here relate that these old ruins had their legendary story of the former existence of a subterranean passage which the last "Cottage" occupant described as leading to Burgh Castle. The opening was in the floor of this entrance hall, and the last man who was seen to go down was a fiddler who never came back. As a matter of fact, it was a "ferret," not a fiddler, and the tunnel was a vaulted passage under the buildings to the North, which I filled in with bricks and rubbish to prevent the floor of the Chamber falling in.

On ascending the staircase which I have lately repaired, leaving the ancient marks in the wall of its predecessor in situ, an entrance is obtained into the Refectory through a breach in its partly remaining North wall. Its floor is 60 feet long by 20 feet wide. Its two windows on the North can be traced, and the staircases at its North-West and South-West angles can be examined.

The surrounding marshland country is also of scientific interest, when it is remembered that those marshes which extend up the Fritton Lake Valley were probably reclaimed from the estuary by the lay occupants (*conversi*) of these old ruins.

Leaving now the interior of the Convent there is still much of interest to study outside its walls in the adjoining "Abbye" farmstead.

The first object arrived at is the ruins of the Tudor Mansion which I have previously referred to as built for the residence of Henry Jernegan, the first lay Lord of the Manor after the dissolution in 1546.

It stretched across from West to East from what would probably be the site of the kitchen court to a point parallel with the South gable of the Farmery now used as a barn.

Part of its plan is plainly shown on this gable end, and from this it is to be seen that it was a spacious building three stories high. In Isaac Johnson's drawing the door and windows he shows are still in evidence at its East end, while a beautiful Tudor doorway well preserved can be inspected on its West side. These ends are now occupied as cart and bullock sheds.

The barn should now be studied, if time permits, to trace out from its dilapidated walls old blocked-up windows, and patch-work of all sorts, if any traces of a Hospital can be found for the aged, infirm, and sick of the Priory. Given the time, this certainly can be done, but the thoughts will have to be carried through a Tudor period when it was possibly the Banqueting Hall of Henry Jerningham. In the small stable at its East end the explorer will find niches in its walls, and there are traces of early English plaster work over its entrance doorway on the North. There is also a splayed window on the East side. I suggest this was the Farmery Chapel.

Opposite the Barn is what I suggest is the old Bake-house and Brew-house, which form part of the present ugly red brick farm-house. An examination of the West side of the former shows evidence of their being built over vaulted chambers.

The Well opposite these buildings is probably an original one attached to the Priory.

I think I have now fairly exhausted the description of these old stone walls, but there is, however, another point of view from which to study them, standing as they do, in the midst of this (to some minds) desolate marsh country. I have before hinted you must look at the surrounding landscape as you would were you standing by the seaside, and I now would say you must associate these grey old broken-down walls with the period when they echoed with the sounds of a self-supporting busy Community—often mingled with the songs of prayer and praise of those old Augustinian Canons who, full of faith, worked for the good of this part of East Anglia.

The duties of the Augustinian Canons were not entirely confined within the walls of their Priories, as was the custom of some other Orders, but they worked outside as well. When the present Church of St. Margaret, Herringfleet, was appropriated by them at an early period, they probably performed its duties, being only a mile and a half distant. In 1449 John Wimondham, Canon, St. Olave, was Rector of Fritton till 1453.

In Mr. J. W. Clerk's Work, "Augustinian Canons," a full account of their daily religious life is given, and their daily services, in Chapter headed "A Monastic Day." These had to be performed during each twenty-four hours, as follows:—

SCHEME OF A MONASTIC DAY, *i.e.*, FROM EASTER TO
HOLY CROSS DAY (14th September).

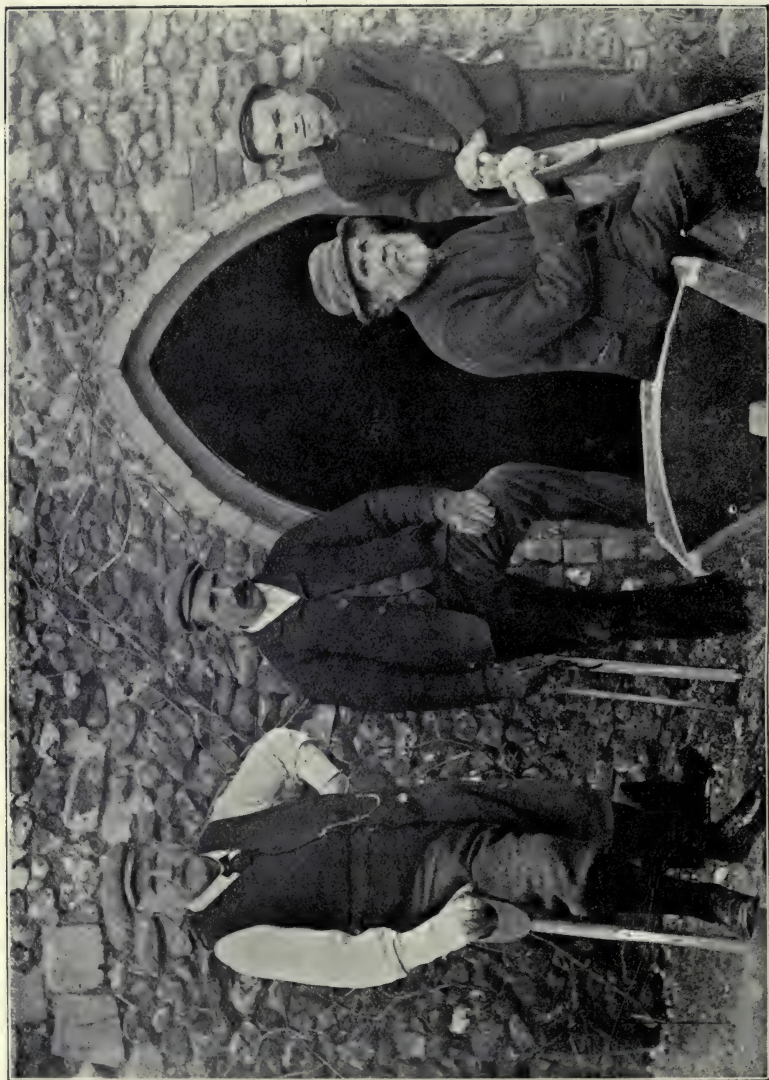
MIDNIGHT.

MATTINS and LAUDS; after which, return to the Dorter, and sleep until the Bell rang for

SUNRISE.	PRIME (at daybreak) followed by Prime of Blessed Mary.
Hours 1—3.	Morning Mass. Private Masses and Confessions.
	Chapter: after Chapter, work.
	TERCE.
	High Mass; after which, without interval,
Hours 4—6.	SEXT: after Sext reading, after which the servants (ministri) and the Reader dined.
	DINNER.
MID-DAY.	Rest in the Dorter until the bell rang for
Hours 7—9.	NONES, to which the brethren went in the same order as Prime.
	After NONES, hand-washing, and a drink in the Frater, followed by work until
Hours 10—12.	EVENSONG.
	SUPPER. While the servants were eating the Convent read in Cloister until the bell rang for
SUNSET.	COLLATION; after Collation
	COMPLINE, and after Compline, to the Dorter.

From Dr. Jessopp's Work taken from "Visitations of the Diocese of Norwich, A.D. 1492-1532," he informs us that St. Olave's Priory was visited periodically by the Bishop of Norwich on the following dates:—January 30th, 1492, July 27th, 1514; July 24th, 1520; June, 1526, and June, 1532. These reports allow us a slight insight into the condition, general tone, and habits of the inmates for the half century or so immediately preceding the dissolution of this Monastery. I have read through all the translations of these reports, and find nothing in them to justify any charges of misconduct against





The Author.

Frederick Bensley.
Gardener.

Andrew Farman,
late Private 9th Regiment
(Norfolks).

Harry Farman.
Waterman.

this Community, such as we often hear from prejudiced sources.

A complaint is made in one that a certain Canon "did not rise early enough for Matins," also that the income of the Priory was at times "insufficient for the repair of the buildings"—more frequently "all is going on satisfactorily."

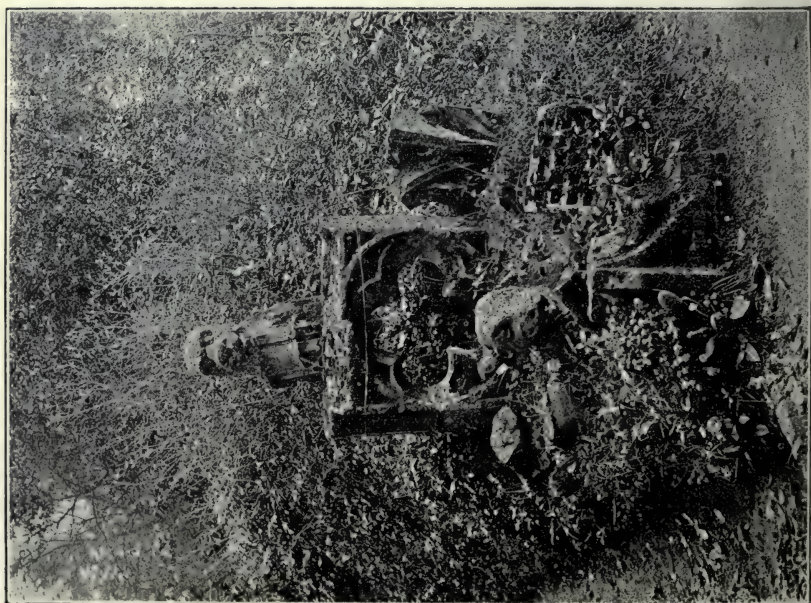
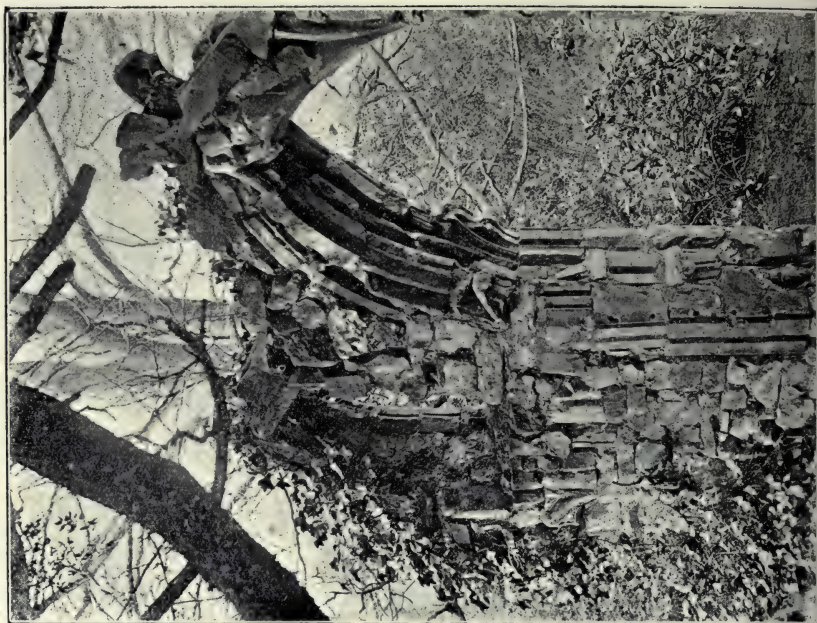
In writing this condensed history of St. Olave's Priory, taken from my "Chronicles of Herringfleet," I cannot conclude without reference to Abbot Gasquet's "Monastic Life," 1904, who at Page 14 expresses himself in words which must appeal to the minds of those who have worked and roamed amidst the deserted remains of ancient cities, ruined churches, and silent Monastic ruins, such as we have at St. Olaves:—

"Christian Churches, especially the great Cathedrals and Monastic Churches were originally designed and built upon lines which had much symbolism in them; the main body of the Church, with its transepts, was to all a representation of Christ upon the Cross." To them, says one writer, the building "was instinct with speech, a tree of life planted in paradise, sending its roots deep down into the crypt; rising with stems in pillar and shaft; branching out into boughs over the vaulting; breaking out into foliage, flower, and fruit on corbel, capital, and boss." It was all real and true to them, "for it sprang out of their strong belief that in the Church they had 'the House of God' and 'the Gate of Heaven' into which, at the moment of the solemn dedication, 'the King of Glory' had come to take lasting possession of His Home."

At the conclusion of this Paper I have a very strong hope within me that the crumbling remains of old St. Olave's Priory may be preserved by those who have

the power to do so—not only as an educational object lesson relating to past events in East Anglian History which are in danger of lapsing into oblivion, but also as a memorial of that germ of “Religious Thought” from which spring all our earthly creeds, however divergent they may seem.

W. A. S. W.



Ornamental Ruins.

The ruins of the Priory have been for many years past fairly stripped of all their former architectural stonework; much has been quarried for building and road purposes, but fortunately, as it perhaps may now be said, some of its remains have been preserved by one who was, in his lifetime, distinguished for his antiquarian tastes. Amid the collection shown in these drawings, the author ventures to think, some precious relics of this old Priory might be discovered, if permission were given for their examination by an expert archaeologist.

Photographs taken by Miss Grant, with special permission, May 2nd, 1908.

APPENDIX.

A.—REMOVAL OF PRINCIPAL REMAINS OF ST. OLAVE'S
PRIORY IN 1780 AND EARLIER.

Pages 14 and 21.—Like other ruins St. Olave's Priory has been fairly well quarried by the removal of its stone work, ornamental and otherwise. These are to be found in various parts of Herringfleet and neighbouring parishes. The stones have been used for road making, cottage building, bridge construction, and for the building up of ornamental ruins. In the last instance it may be said they have been well cared for and rescued from complete destruction.

When the second St. Olave's Bridge was pulled down in 1847 to make room for the present structure, among the stones found in its piers below low water mark were some with the signs of the Zodiac. Six were rescued, and two are still to be seen in the grounds of a villa not far distant. This material was no doubt taken from the site of St. Olave's Priory in 1768. *Vide* Vol. VII., Page 16-17, "Herringfleet Chronicles."

. B.—AUGUSTINIAN PRIORY, GORLESTON.

Page 18.—Dr. Raven in his History of Suffolk states that Roger Fitz Osbert of Somerleyton was buried there.* *Vide* Vol. XII., Page 48, "Chronicles of Herringfleet."

* This conflicts with Suckling's statement (*vide* page 7).

C.—CELLS TO ABBEYS IN NORMANDY.

Page 19.—There were three Cells in Suffolk to Abbeys in Normandy . . . one to Greistain-Creeting St. Olave. (Dr. Raven). *Vide* Vol. XII., "Herringfleet Chronicles."

D.—ROMAN REMAINS.

Page 27.—A very fine Roman Patera with maker's name was found in Herringfleet, and sent by Colonel H. M. Leathes to Norwich Castle Museum. Specimens of Roman tiles, pottery, etc., have been picked up on and near the site of the Priory. *Vide* Vol. III., Page 406, "Suffolk Archæological Proceedings," also "Victorian History of Suffolk," Vol. I., Page 308.

E.—ALTAR TO ST. PETER.

Page 33.—This Saint seems to have been a favourite in many Augustinian Pories, viz., Canterbury, Barnwell, etc. In the first named is to be found a curious story by Bede, published in the "Memorials of Old Kent" (Page 20), the reading of which suggested to me a reason for this selection. *Vide* Vol. VII., Page 21, "Herringfleet Chronicles."

F.—CHURCH OF ST. OLAVE'S PRIORY AND ST. PETER'S CHAPEL. WILLS IN THE IPSWICH PROBATE OFFICE.

Pages 33 and 48.—I am indebted to Mr. Vincent Redstone, Secretary, Suffolk Archæological Institute, for the following copies of ancient Wills of persons buried in Herringfleet:—

Book III. 46. William Church of the Priory (Index to Wills has "Parish") of St. Olaves: to be buried in the Churchyard of St. Olaves against the Chapel. To the high Altar of the said Priory 3s. 4d. Causey to be repaired with posts (stulpio) and planks. Will dated 1487.

Book III., Fol. 121: To be buried in the Church of the Priory before the Altar of St. Peter, Thos. Bagot Prior mentioned in will of Robert Casteyn of Herringfleet, date 1190.

Book V., Fol. 200: Will of Cecilie Smith 1511 of Fretton. To the Chapel of St. Olave a comb of wheat. To the place of St. Olaves 20/-.

G.—RECLAMATION OF MARSHES.

Page 35.—At a recent visit to Lesnes Abbey in Kent, near Woolwich, I learned that the marshes in this neighbourhood of the Thames Valley were believed to have been reclaimed by the inmates of this Abbey. *Vide* Vol. XIII., Pages 7-15, "Herringfleet Chronicles."

H.—GUEST CHAMBERS AND PASTON LETTERS.

Pages 27 and 29.—From the "Paston Letters," Vol. I., Page 207, Letter No. 154, to the Prior of St. Olaves and others, it is to be noted that mention is made of certain distinguished travellers who may have stayed at this Priory. *Vide* Vol. VIII., Pages 1-2, "Herringfleet Chronicles."

I.—EXPERT SURVEY OF EXISTING REMAINS OF ST. OLAVE'S PRIORY.

Vide Title Page.—The survey of the existing remains of St. Olave's Priory was executed for me by Messrs. Olley & Heyward of Great Yarmouth, to whom I am much indebted for the interest they took in its construction. It is the first time such a drawing has been made. The chambers shown are as located by myself on a plan drawn in 1905. *Vide* my "Illustrated Chronicles of Herringfleet," Vol. II., Page 19 (unpublished).

K.

Page 20.—Was there an earlier St. Olave's Church or Chapel than that of the Conventual Church of St. Olave's Priory?

In Miss Frances Arnold-Forster's work on "Studies in Church Dedications," she remarks as follows on that of St. Olave's Priory:—

"The Priory is said to have been founded in the time of Henry III., but we cannot doubt that the name of St. Olave is a survival from some earlier dedication."

Since reading the above I have endeavoured to obtain reasonable evidence in support of this suggestion, with the result that I think it is extremely probable there was in pre-Conquest days a Manor Church or Chapel, belonging to the Priory late Herlingfleet Manor, standing near the site of the present ruins and the approach to the ancient Ferry over the river Waveney.

That it either fell into decay or was appropriated by the Priory about the same period as that of St. Margaret's, the present parish Church. The date of the latter proceeding is not known, but in the absence of official knowledge it seems possible that Herringfleet Church was once the Manor Chapel of the "Loudham and Titshall Manor," which with the "Priory Manor" now make up the present Parish.

St. Margaret's is a Donative, but is now sequestrated by the Bishop of Norwich under the Benefice Act of 1898.

Had the Priory not been of the Order of Augustinian Canons, its appropriation of St. Margaret's must have taken place at a very early date, for a religious house composed of Monks would in 1369 come under the Act of Richard II., which enforces the provision of a Vicar, etc.,

and not be left as Suckling states Herringfleet to be, without any obligation on the part of the Lay Impropriator to do so.*

It is to be remembered that Augustinian Canons were ordained Clergy, whereas a Monk may be a layman.

Abbot Gasquet describes the former Order as follows:—"In one point they were not so closely bound to their House as were the Monks. The regular Canons were allowed in individual cases to serve the parishes that were impropriated to their Houses; the Monks were always obliged to employ secular Vicars† in these cures, viz., clergy who were not bound by monastic rules or vows."

During the existence of the Priory (1236 to 1546) it is easy to conceive that its Augustinian Canons could have as easily undertaken the duties of St. Margaret's, Herringfleet, only one and a half miles distant, as the resident curates who for so many years resided in my house on the site of the Priory ruins.

Such facts as these may, I think, go far to explain how the Lay Prior or Impropriator of St. Olaves continued to exercise the privileges of his position after the Dissolution, and to clear up Suckling's somewhat mysterious statement.

To continue my subject I should state that I have from time to time explored my garden for the remains of an earlier building, but without success. It is true that I discovered about six yards of an old wall running in a North-West direction near the West of the Priory

* The Lay Impropriator of St. Margaret's, Herringfleet, in a public notice posted in the porch, January 5th, 1903, contained the following statement:—"The Patron, who is also Rector, can, it appears, as Prior of St. Olaves, exercise many of the functions or customs confined to Ordained Ministers." Docketed, Herringfleet Chaplaincy. *Vide* Vol. VIII., Page 29; "Chronicles of Herringfleet."

† In accordance with an Act of Henry IV., A.D. 1402,

Church, about two feet below the surface, but it afforded no evidence of the sort I was looking for. It had escaped being broken up by reason of its solidity. Nor have I been able to obtain any documentary testimony from the Lord of the Manor which would shed a ray of light on this interesting question.

Under these conditions I submit for consideration a series of facts which, taken collectively, I think give an affirmative answer to the query which heads this paper.

Should these not be accepted in the light of history repeating itself, there is no alternative but to consider the earlier Church to be represented by that portion of the ruined Conventual Church, to which at Page 31 of this Paper I have drawn particular attention, with its *three-and-a-half feet thick* walls. They are as follows:—

1st. Luthinglonde or Lothingland in which Herlingflet or Herringfleet is situated, was in 1254 in the Diocese of Norwich, and remains so in 1914. The Priory of St. Olave's Augustinian Canons is on the list of religious Houses holding Spirituals in 1254. The taxation of Herlingflet (Herringfleet) for 1254 is given at Page 140 as VII. marc, £4 13s. 4d., by the Rev. W. Hudson, F.S.A., in his "Norwich Taxation of 1254," Norfolk Archæology, Vol. XVII., Part I.

It is of importance to notice that both Herringfleet and its Priory have been in the Diocese of Norwich for over 650 years at least, as it will be useful information when I have to compare parallel legislation in one part of this district with that of another about the same period.

2nd. In the middle ages (i.e., the 14th century) history informs us that all matters relating to the convenience, safety, and comfort of travellers were not

looked upon merely as a business, for which County and District Councils are now entirely responsible, but rather that the construction of roads, fords and bridges, was considered as highly pious and meritorious work before God, and as much deserving His special recognition as the care of the poor is looked upon now (*vide* "English Wayfaring Life in the Middle Ages" by J. J. Jusserand, Chapter I.).

3rd. It is a world-wide custom and still to be seen in Eastern countries, to build religious houses by the roadside of approaches to fords, ferries, and bridges, so much so that their absence from any much used highway would rather create surprise than otherwise.

The dangers of travelling in the middle ages were considerably greater than they are now, and offerings would be made at these roadside Chapels or Cells for some special danger or obstacle in their route being overcome; or a voluntary payment for the repair of the same.

In Suffolk many such Chapels existed in Saxon times, of which Mr. V. B. Redstone names several in an article to be found in Vol. XII., Part I., "Suffolk Archæology," Some, he explains, may be omitted, but amongst them is that of St. Mary at Beccles Bridge over the Waveney. The "Hermitage" Inn there now reminds the traveller of this fact.

London Bridge has a St. Olave's Church at one end and another with a Scandinavian dedication (St. Magnus) at the other; the former dating A.D. 1030, and the latter A.D. 1107. It also had a Chapel on it to St. Thomas of Canterbury.

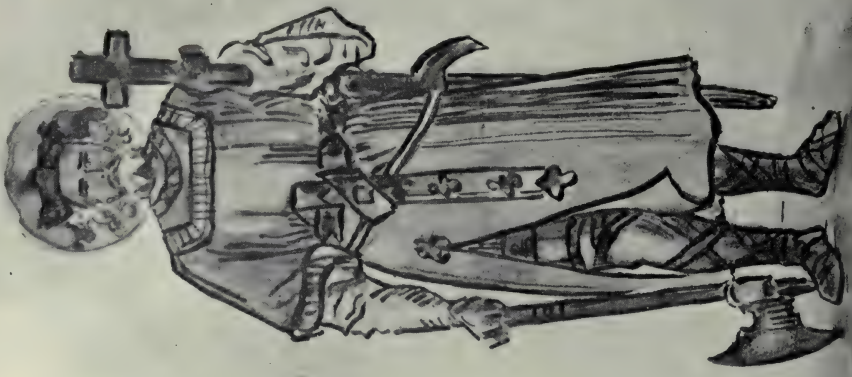
4th. I have already mentioned the finding of skeletons in my garden in 1825, and that seven of them were discovered on its South side, a spot only separated from

the present road to St. Olave's Bridge by a very ancient-looking wall. I do not, however, in the absence of certain details, wish to place too much confidence in this fact being reliable evidence of its having been a Churchyard.

5th. In Appendix F I have given copies of three wills from the Ipswich Probate Office. Two of these I suggest may refer to an "Earlier Church." One dated 1487 is that of William Church who desires to be buried in the Churchyard near the Chapel of St. Olaves, and shows his interest in its Ferry by leaving money for the repair of its approaches. The other dated A.D. 1511, of Cecilie Smith of Fretton (the next Parish) leaves a comb of wheat to the Chapel of St. Olaves and money to the "Place" (The Priory?). The index to this will is written as "St. Olaves Parish." All three wills are contemporary with the date of St. Olaves Ferry.

6th and lastly. Blomefield, in his "History of Norfolk," gives a very interesting description of a Church and Chapel dedicated to St. Olave, the sites of which I need scarcely say I have visited more than once. The former stands near the river Wensum to the North side of Norwich, and the latter on the banks of the Wensum near the South entrance to the City.

What he writes concerning the history of these Churches is very instructive for my present purpose, for it must be admitted that the methods of Church government, as they are recorded to have been followed in the centre of the Diocese about the same period, would be directed by the same principles in dealing with similar institutions lying outside its city, but within the area of its jurisdiction. The ancient City of Norwich is fortunate in having a reliable historian, but Herringfleet, within sight of its Cathedral spire, seventeen miles away, must be content with the reflected light which Blomefield throws on it.



St. Olaf, King and Martyr, *Ses Holofius*.

Born A.D. 991-996 (Vicary), and killed July 29th, A.D. 1030, at the Battle of Sticklestad, Norway (Church Calendar).

No. 1. From a painting on the rood-screen of Barton Turf Church, Norfolk, and described as follows by the Rev. John Gunn, M.A., F.S.A., late Vicar.

"Exhibited on a red diapered ground, with nimbus and "crown, ermine tippet, diapered mantle, and dark coloured "tunic. Two plum cakes in a shape in his right hand, and a "halbert in his left. The prefix of the letter H to his name, "with other variations in the spelling, ought not to raise a "question as to the identity of the Saint, but it merely shows "that the practice of adding the H once extended to this "country."

The painting was copied in water colours on September 12th, 1906, by Mrs. W. E. S. Cooper (née Olave Wynne), with the permission of the Vicar, the Rev. J. G. Poole, and a photograph of it taken by Miss Grant. Mr. Poole informed the author that the above painting was found buried under a pew in the nave.

No. 2. From a painted window in Fritton Church, Suffolk, which, with several others, was presented by Major F. Astley Cubitt and the Misses Cubitt, of Fritton House. It was copied with their permission by Mrs. W. E. S. Cooper (1905) from the original design of Monsieur Alex Booker, Bruges. A photograph of this has been taken by Miss Grant.

The details have been worked out from Baring Gould's "Lives of the Saints." They are also in agreement with extracts from "The Saga." *Vide* "Church Dedications," by Francis Arnold Forster.

ST. OLAVE'S CHAPEL, NORWICH.

Blomefield writes of the above as follows:—

“Entering the City at St. Peter’s South gate on the right hand of Cowsford or Conisford Street, is the ancient site of (though now built upon) St. Olave’s Chapel, which was a parochial Chapel before the Conquest, subject to the Archdeacon of Norwich, paid 3d. Synodals, but it was perpetually united to the Rectory. St. Peter’s South gate in Edward the Third’s time (1327-77) and the ornaments of the Chapel were carried thither and the Chapel itself pulled down before A.D. 1345; and the yard seems to have been leased to the City to augment the Quay which they had against the water side by the dissolved Chapel of St Olaves.”

This site is on the Wensum opposite the old Boom Tower, near Carrow Abbey and Bridge of that name—also in the proximity of a ferry.

ST. OLAVE'S CHURCH, NORWICH.

Again the same Author writes in Vol. IV., Page 475:—

“St. Olave’s, King and Martyr, commonly called St. Tooley’s, was appropriated to the Priory of Norwich, and settled on the Infirmary there; it was valued at 13s. 4d., was served by a parochial Chaplain, and in 1289 had an Anchorage in the Churchyard, inhabited by Margaret and Alice, Anchoreesses there; in 1504 it was called a Chapel only, a title that cormorants of that age began to give to such Parochial Churches as they wanted to devour.

“In 1546 it was consolidated to St. George’s Colegate.”

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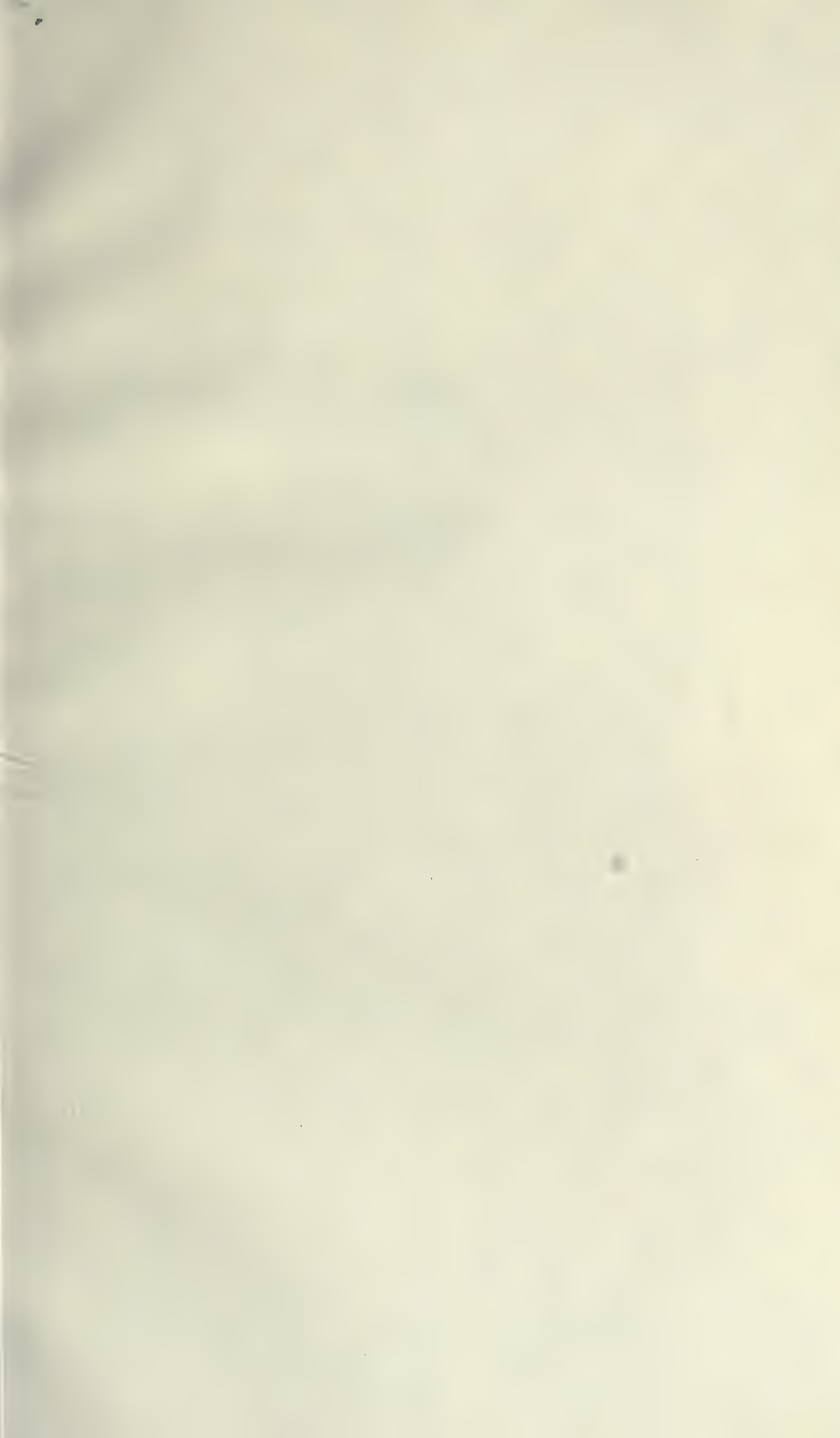


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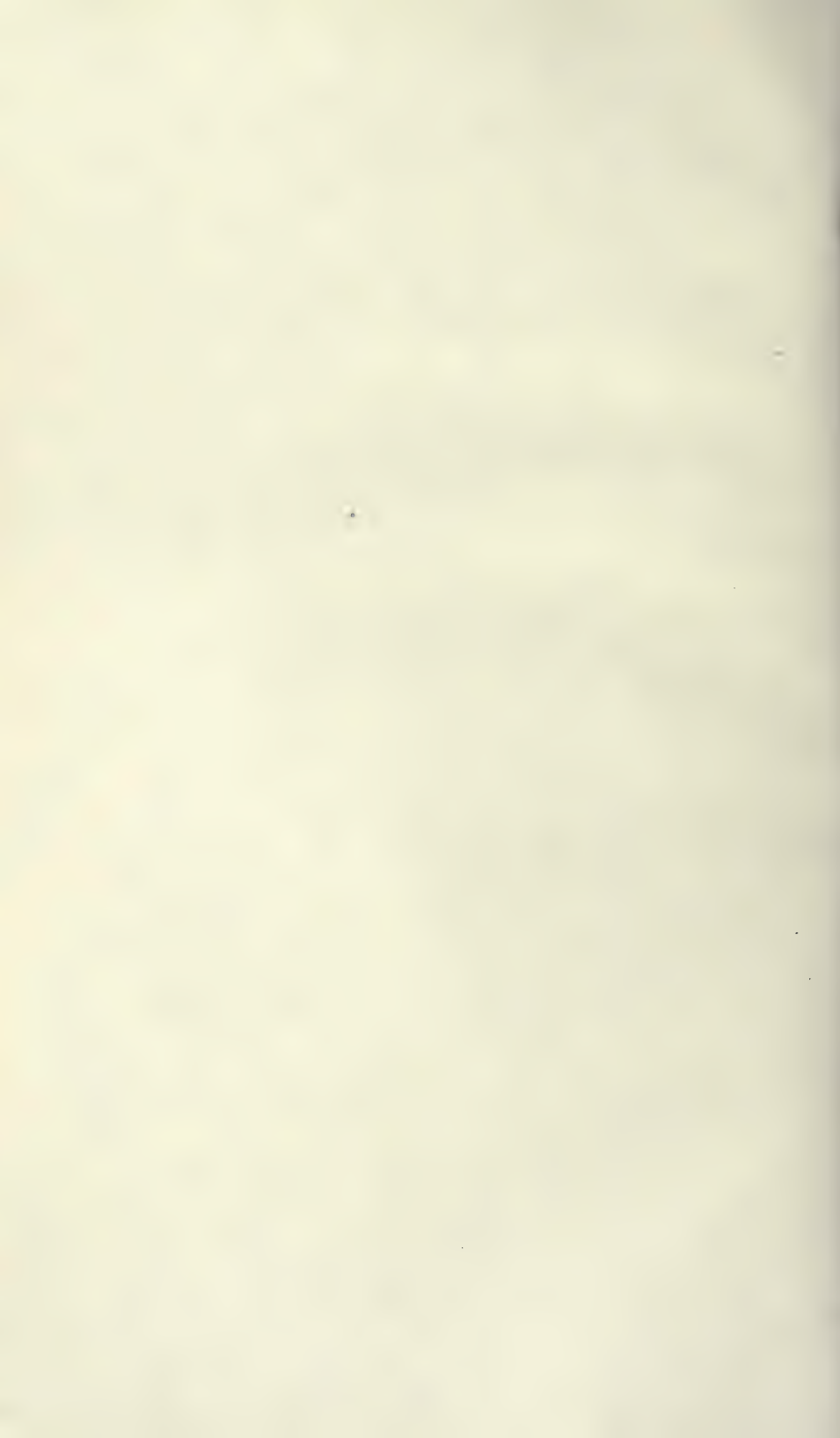




SIR JAMES HOBART KNT

Sir James Hobart, Knt.

Attorney General to Henry VII.; Recorder and M.P. for Norwich, 1496. From an original painting hanging in the Guildhall, Norwich. His residence was at Hales Hall, Loddon. A photograph was taken for the author, in 1906, by special permission of the Norwich Corporation, who have since given their consent for it to be reproduced in this paper.



ST. OLAVE'S BRIDGE.

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St. Olave's Bridge.

PART I.

The site of St. Olaves Bridge over the river Waveney in Herringfleet, Suffolk, is about $9\frac{1}{2}$ miles by water from Yarmouth Port and Haven Bridge and 13 from that of Beccles.

That of St. Olaves is an important one, as it is the only vehicular passage over the Waveney between the above points.

It links up the district of Lothingland with the heart of Norfolk, and opens up for the South-Eastern Parishes of that County the now easily accessible market towns of Yarmouth and Lowestoft, for the sale of their farm and market garden supplies; moreover its proximity (5 miles) to the low-lying coast of the North Sea has not escaped the notice of our Military and Naval Authorities, when foreign complications have arisen.

Several hundred years ago, the crossing of the Waveney in Herringfleet was made by means of a Ferry, concerning which primitive institution a very interesting record has been preserved, which cannot fail to appeal to the minds of those with antiquarian tastes.

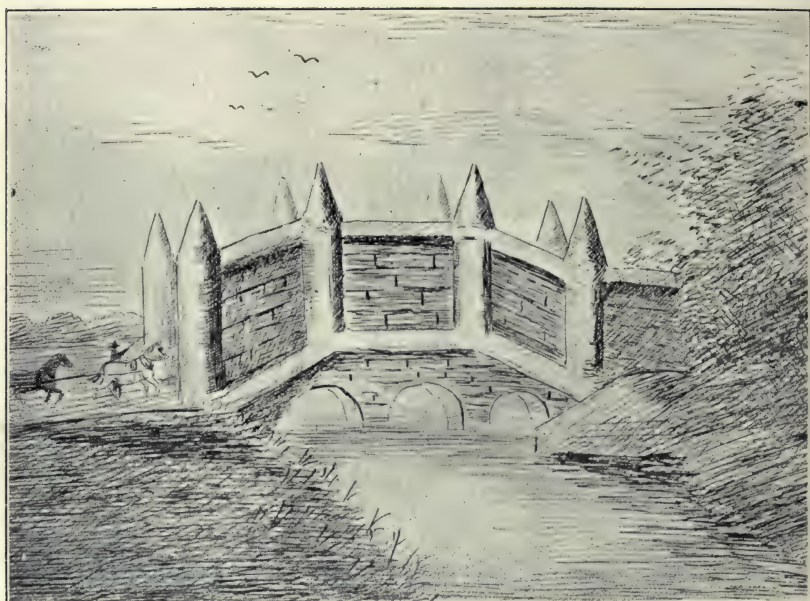
ANCIENT HISTORY OF ST. OLAVES FERRY.

The following is extracted from Gillingwater's "History of Lowestoft," Page 41. It is the same as

that given by Suckling in his "Antiquities of Suffolk," and in the "Gentleman's Magazine," A.D. 1811, Part 2, Page 213. The latter commences as follows:—

"The following historic description of St. Olaves Bridge over the Waveney at Herringfleet in Suffolk is extracted from a MS. in my possession. It was drawn up about the year A.D. 1706 by the late Bishop Tanner, author of that celebrated work 'Notitia Monastica' signed W. A. Beccles (W. Aldis ?).

"Camden says that Sir James Hobart, Attorney General and Privy Councillor to Henry VII., built Loddon Church from the ground, St. Olaves Bridge and the causeway thereby; but it appears from an inscription in Loddon Church, that Sir James built only the former; and that the Bridge and causeway were built by Dame Hobart his wife. In the reign of Edward 1st there was a Ferry near the Priory of St. Olaves to convey passengers across the river in a boat. This ferry was then, and for several years before, kept by one Sireck a fisherman, who received for his trouble bread, herrings, and suchlike things to the value of 20/- a year. After his decease William his son did the like, and made it worth 30/- a year. Ralph his son also did the same, and had of his neighbours, corn and bread, and of strangers, money, and because the Prior of Toft hindered passengers from going through his marsh, the said Ralph purchased a passage through the Prior's marsh, paying 12d. a year; and of the commoners of Herringfleet he purchased a way through their common, and was to carry them over at all times for it, and it then became worth £10 per year; after Ralph's decease John his brother had it, and it was valued at £12 per year, John sold it to Robert de Ludham who made it worth £15 a



St. Olave's First Bridge, A.D. 1512 (about).

A pen and ink sketch by Mrs. W. E. S. Cooper (née Olave Wynne) from the Hobart Monumental Painting hanging in Loddon Church, January 13th, 1905.

Loddon Church, Norfolk.

Built by Sir James Hobart, Knt., A.D. 1495.

“year, and he gave it to Roger de Ludham who held it
“to the 25th Edward 1st 1296, the time when that
“King sent out a writ to William de Kerdiston, Sheriff
“of Norfolk and Suffolk, to enquire what detriment it
“would be to any person to grant leave to Jeffery Pollerin
“of Yarmouth, to build a Bridge over the river at
“St. Olaves Priory, and a Jury being empanelled, etc.,
“returned that the building of a bridge there, would be
“to the detriment of Roger de Ludham and the Prior of
“Toft; but it would be of great benefit to the country.

“Whereupon leave was given, and a bridge begun,
“at least as it is supposed, but perhaps not finished in
“a durable manner, for among the patents of the 9th of
“Henry V., anno Dom. 1420, one is for building a bridge
“over the water between Norfolk and Suffolk at Saint
“Tholowe's Ferry. What was then done does not appear,
“but probably not much, for it was not till the reign
“of Henry VII. (it is generally believed) that the bridge
“was built by Dame Hobart.”

I should wish to point out here, that the causeway to the bridge mentioned above, does not refer to Haddiscoe Dam, which must have been in existence many years earlier, but is that which was shown in the posthumous works of Sir Thomas Browne, Kt., M.D., late Norwich (London 1723), as the causeway on the Herringfleet or South side.

Following on the above ancient History Suckling, in his “History of Suffolk,” Vol. II. (1848), at pages 19, 20, 21, and 22, writes a detailed account of what followed after A.D. 1420 when patents for building a bridge dated 9th of Henry V. were granted.

He writes: “Notwithstanding this patent, it
“does not appear that a bridge was really begun till
“many years afterwards, in the reign of Henry VII.

“(1485-1509), when the causeway over Haddiscoe Dam
 “and the bridge were constructed at the sole expense of
 “Dame Margaret the wife of Sir James Hobart, as is
 “recorded on an old inscription formerly in Loddon
 “Church in Norfolk.”

This monumental painting was hanging there on March 6th, 1905, and had been so for many years; on which occasion my niece, Miss Grant, obtained the permission of the then Rector, the Rev. C. B. Mayhew, to take a photograph of it; also of the Church shown in this paper.

The inscription on it can be clearly read as follows:—
 “Orate pro anima Jacobi Hobart Militis, qui Ecclesiam
 “hanc Parochialem de Loddon; a primo Fundamento
 “condidit suis Proprijs bonis; Etiamq Domina Hobart
 “uxore quae Pontem Sancti Olavi una cum via Strata
 “ad eum Ducente Proprijs suis Impensis Boni Publici
 “ergo Aedificavit.”

Gillingwater says: “This Bridge was found to be so
 “much in decay about 1770 that a new one was forced
 “to be built in its place”; but Suckling adds, “It will
 “appear, however, that Dame Hobart’s Bridge was
 “repaired only”; that the present structure, i.e., the
 so-called second bridge, “is mainly the same raised by,
 “her, and that it is probably in a very dangerous
 “condition.”

Whether or not the second Bridge was merely a partial re-edification of Dame Hobart’s, in 1768, it was re-opened for traffic, and was pulled down in 1847 when the present new iron bridge was erected by George Edwards, Esq., J.P., civil engineer, Carlton Colville.

Before removing the old structure, which was situated immediately below his own, he made a water colour drawing of it for the Rev. Francis Cubitt, late Rector



A Stone from St. Olave's First Bridge.

A stone from one of its columns, removed to Haddiscoe, Norfolk, about 1859.

Photograph taken by Miss Annie Grant, January 2nd, 1906, at the blacksmith's shop near Haddiscoe Church. This old column, over 400 years old, is now used as a "mounting" stone.

A similar stone is still to be found on the Norfolk side of the present Bridge.

of Fritton, of which my daughter was permitted by Miss Cubitt of Fritton House to make a copy, as inserted here.

In pulling down this old bridge, I have read that much of its stone work was taken to Lowestoft by river, and used in the making of its harbour. Where some of this material must have originally been taken from is suggested by the following story, told me on good authority.

When the workmen reached the lower part of the piers, they discovered several "worked" pieces of free stone exhibiting what were recognised to be representations of the signs of the Zodiac.

Six of these were sufficiently well preserved to be taken care of; two were retained by Mr. Geo. Edwards, two by Mr. Steward of Blundeston, and two by the Rev. Francis Cubitt, in whose garden they are still to be seen.

Thus I think it may be said, that some of the remains of old St. Olaves Priory "have gone to sea."

Suckling gives further details of the official proceedings which took place say between 1650 and 1847, which although of great interest are chiefly of an engineering and administrative nature, and also too long to be repeated here. I have, however, placed them in the appendix to this part of my paper.

At the time of the removal of the second bridge, he described it as "a steep and narrow bridge, inconvenient "and dangerous to the traveller, and obstructive to the "navigation of the river," in fact just such a report as would apply to many East Anglian bridges still in existence, and which were fortunate to survive the rain storm of 1912. The present St. Olaves Bridge has a span of 80 feet, and, although not so picturesque as its

predecessor, is a real blessing to all who have to pass over it, and still more so to those whose livelihood depends on speedy passages below it.

The second part of my history relates to facts connected with the old Monumental painting of Sir James and Lady Hobart, hanging in Loddon Church, and a similar one preserved in Blickling Hall, Norfolk.

APPENDIX.

HISTORY OF ST. OLAVES BRIDGE.

Vide Suckling's "History of Suffolk," Vol. II., Pages 19-22 (1848).

In April, 1659, the Under Sheriff was ordered to be repaid what he had laid out for the county, amerced at the assizes for the repairs of this and other bridges. In the same month of the following year, a committee was appointed to view and report the charges of repairing that part of "Saint Tooley's Bridge" which belongs to the county of Norfolk.

In April, 1670, £100 was ordered to be raised on the whole county for the repair of this part of the bridge; and at various following dates occur continued grants for the same purpose.

Notwithstanding which, about 1758 it was presented at Norwich and Beccles Sessions; and accordingly an order was made from both, that it should be viewed, and a report made of the state and condition of it.

The river in this place is 120 ft. wide; the bridge has three arches, the middle one only 20 ft. wide, and the other two arches, only 18 ft. and 17 ft. respectively; so that there is a passage of only 55 ft. for 120 ft. of water. The report was made as follows:—

"The depth of the water above the bridge is 14 ft.,
"and below 18 ft. at low water, and under arch only
"8 ft.; that the two piers of the above bridge stand
"upon piles, which piles are about 5 ft. above the bed

“of the river, under the said arches, consequently the
“stone work of the said bridge stands only 3 ft. into
“the water upon the said piles; that there is great
“reason to believe and it appears from examination that
“the said piles being so much above the bed of the
“river, all have become decayed and hollow; that they
“have given way on the down stream side, and have
“let down the ends of the two piers at least two feet
“below low water mark; and that the said piles are
“considerably cracked about 4 ft. further from the said
“ends: that the said piers have got upright at least
“2 ft., leaving only 18 ft. below, and upwards of 20 ft.
“at the bottom or foot of the arch, but it is believed
“they were in the same situation when the present
“arch was built upon them, there being then in all
“probability old piers. That the stone work of the
“buttress on the Norfolk side stands on piles only
“2 ft. within the water and is hollow under; that many
“of the ribs of the arches are down, and several of the
“remaining ready to fall; that the covering of the said
“ribs is only a sort of flag stone about 2 or three
“inches thick, and a brick arch upon the said covering
“and become very weak from the top of the ribs; that
“the Suffolk arch appears to be in a dangerous state
“the crown thereof being very much altered from its
“original curve; that the whole bridge is only a facing
“of stone-work, and having been done at several times
“is extremely bulged in many places, and many parts
“of the same stone work are become rotten and are
“fallen out, and the stone work of the piers is very
“loose, and t'is our opinion with all submission that it
“will not be for the utility of the committee or anyway
“add to the support of the bridge to lay out any
“considerable sum of money, in the repair thereof.”



St. Olave's Second Bridge.

Built A.D. 1768. Pulled down October 16th, 1847.

Photograph taken by Miss Annie Grant from an original water-colour painting by George Edwards, Esq., J.P. (builder of the third St. Olave's Bridge), now in the possession of the Misses Cubitt, Fritton House, Suffolk.

Third and Present St. Olave's Bridge.

Erected October, 1847, by George Edwards, Esq., J.P., Engineer.

Photograph taken by Miss Annie Grant, 1906.

Upon this report, it was thought proper by the gentlemen of both Committees to apply for a plan and estimate of a single arch bridge 60 ft. wide as being most strong, and impeding the passage of the water less, and it having been ascertained that a stone bridge had lately been built with an arch of 70 ft. span at Wisbech by Jeffery Earnell and John Sturman of Peterborough for under £2,000, these builders were accordingly ordered to be written for, which was done, and Earnell came over and took a view of the bridge, and sent the plan of a single arch 55 ft. wide, which was five feet less than that proposed; undertaking in his letter which accompanied the plan to complete the whole in most neat and workmanlike manner for £2,700. His letter is dated Sept. 3rd, 1759.

To this a reply was sent by the directions of Mr. Mussenden, Mr. Page, and the rest of the Justices concerned for the County of Suffolk, disapproving of the proposed width of the new bridge and expressing a surprise at the amount of the estimate; that if a new one was built it should be 60 ft. wide in the arch, and directing a plan or estimate of such an one.

Mr. Earnell in reply, gave his reason why the intended bridge would cost more than that at Wisbech, and that the estimate would not be less than £2,800.

Nothing more was done till Easter Sessions, 1761, when it was by direction again presented by the chief Constable of both Counties and an order was made for Mr. Etheridge, who alone built Walton Bridge over the Thames, and was largely concerned in Westminster Bridge, to examine this at St. Olaves.

His report was much the same as that made before, adding that the present bridge being one of three arches, having two piers standing right in the middle of the

river which are about 8 ft. thick, these greatly impeded the reflex of the water on the up stream side of the bridge, more than below it. Another impediment was discovered by Mr. Etheridge.

“This place was two or three hundred years ago a ferry, during which time large quantities of gravel and soil by accident, lodged, or were thrown in, and formed a bank across the river, on which bank the builders commenced their foundations for the aforementioned piers and tis to be apprehended drove their piles pretty near the supposed bed of the river, as a foundation for the said piers, and also set their abutments on either side, and by that means left no more than 55 ft.—out of 120 width of river. .

“By this contraction the flux and reflux soon wore away the bed of the river above and below the bridge, several feet below this bank, therefore in order to support the bridge they were obliged to drive piles on either side to keep up the bank they had built on to prevent its being washed down,—which is another reason the water is always higher above the bridge on the return of the tides, than below bridge,—and by that means the current of the water is abated to the great detriment of Yarmouth Haven; for as all rivers in their natural state grow wider towards the sea, so of course the water falls faster, and on the contrary every contraction tends to keeping up the water; and this experiment of taking away encroachments from the river at Larlingford in Norfolk has had the desired effect, by preventing the land floods rising so high there as before, to the great advantage of all lands above that bridge.

“In consequence of the great impediment to the flux and reflux of the water, the men working on crafts fix

"the end of their quants or poles into the joints of the "stone work, to the great injury of the superstructure."

Such was the substance of Mr. Etheridge's report. He further stated that when a plan was determined upon, a design might be made, and an estimate given.

Nothing, however, was done towards the re-edification of the bridge till 1768, when it was said by the contractors for the work, Messrs. Tipstod & Green, to have been rebuilt, though an inspection of the superstructure would lead us to determine that this assertion can only apply to the upper part.

It is still a steep and narrow bridge, inconvenient and dangerous to the traveller, and obstructive to the navigation of the river.

SUMMARY OF ABOVE.

The contents of this appendix embrace a period of nearly 200 years, commencing 1659, when it was officially realized that Dame Hobart's Bridge was dangerous, and ending in 1847 when the present effective structure was opened for traffic.

In 1670 £100 was sanctioned for the repair of the ancient Bridge.

In 1758 it was reported on by experts as still dangerous, and not worth repair.

About 1760 a new Bridge with about 60 ft. span was proposed, but the plan rejected on account of its cost, etc.

In 1768 a still further report of its dangerous state was made which resulted in the old Bridge being partly re-built, the same being pulled down in 1847.

It thus took a period of nearly two centuries of talk, patching, and wasted expenditure, before a proper solution of the St. Olaves Bridge problem was found.

PART II.

APOLOGY.

It is not always needful for truth to take a definite shape; it is enough if it hovers about us like a spirit and produces harmony; if it is wafted through the air like the sound of a bell, grave and kindly.

GOETHE.

EXPLANATORY PREFACE.

The following Paper is an attempt to trace as nearly as possible, the History of the Hobart Monumental Painting, now hanging in Loddon Church, Norfolk, and a somewhat similar one preserved in Blickling Hall near Aylsham in the same County. The subject is one closely connected with that of St. Olaves Bridge.

After considerable research it is herein suggested for reasons given, that James Hobart (Great Grandson of Sir James Hobart) who died A.D. 1615 at Hales Hall, Loddon; who was for 60 years married to Frances Drury; and had fourteen children, the eldest of whom John, died in 1613; possessed the copy now in Loddon Church. Also that it was probably placed there when the old painted East window fell into decay.

It is thought likely that other copies were made from it in 1614, and only so much of the lower inscription retained as seen in the Blickling Hall copy, as was necessary to preserve the meritorious acts of the distinguished Norfolk family of Hobart in connection with building Loddon Church and St. Olaves Bridge.

The submission of these views to General Bulwer was prevented by his last serious illness.

(1) A letter from W. A. S. Wynne to the Spalding Gentlemen's Society dated Nov. 10th, 1907.

(2) Ditto, Nov. 30th, 1907.

For replies to these and other queries, see Appendix, which contains an important Minute of the Spalding Gentlemen's Society dated 1737, which led to the writing of this Paper.—W. A. S. W.

St. Olaves Priory,
Herringfleet,
Near Great Yarmouth,
Nov. 10th, 1907.

Dear Sir,

I am taking the liberty of writing to you, as I read that the Proceedings of your Society contain references to two subjects which are connected with the history of this Priory, and also with that of St. Olaves Bridge, which stands close by. The former is of special interest to me as I have lately been restoring its ruined remains which spread into and beyond my garden.

As to the Priory, I am endeavouring to collect copies of paintings and sculptures of the Scandinavian Saint to whom it is dedicated, and amongst others I have obtained one of a painting on the rood screen in Barton Turf Church, Norfolk.

The Rev. John James, M.A., F.G.S., who was Rector half a century ago, wrote as follows:—"He (St. Olaf) is represented on Croyland bridge bearing a large loaf, which still draws blessings upon his head on account of the supposed size of loaves in his days, etc."

I have twice visited Crowland and have seen the stone figure referred to and am also acquainted with views regarding it of Canon Moore, Boeuf, Stoceting, Poole, Matt Blaxham, and Gilbert Scott, but have failed to discover locally a single suggestion as to the figure being that of St. Olaf. May I ask what your best authorities say on the subject?

With regard to St. Olaves Bridge—my queries relate to a very old and curious painting of Sir James and Lady Hobart, hanging in Loddon Church, Norfolk, which in addition to their kneeling figures, gives a view of

this church which Sir James built and also of the first St. Olaves Bridge which a Latin scroll below states his wife built about A.D. 1500.

This picture appears to be an original copy of a portion of the Chancel East window which fell into decay many years ago.

A somewhat similar painting of more modern appearance and differing from the Loddon one in several important details, hangs in Blickling Hall, Norfolk, late the seat of the Earls of Buckinghamshire. This copy makes no mention of Dame Hobart building the bridge.

This copy has been traced as coming from Walsham Hall, Mendham, where a branch of the Hobart family resided, and was seen by Gillingwater when the property of Mr. W. Cann, Landlord of the Magpie Inn, in 1790, at Mendham near Harleston.

Blomefield mentions that there were several copies existing in various parts of Norfolk in the 18th century.

In 1633 a copy belonged to Dr. Briggs of Holt.

In 1696 Peter le Neve writes of one at Dereham or "the locality of." These were localities in which different branches of the Hobart family had settled.

The other day I was shown a copy of a work entitled "The Beauties of England and Wales, A.D. 1813, by the Rev. J. Evans and J. Britton," referring to a copy of the above picture as follows:—"This painting, "according to the minutes of the Spalding Society "(Lincolnshire), was in the possession of the Rev. Hugh "James of Upwell, but is now the property of Mr. "William Cann of Mendham."

Do your proceedings throw further light on this extract as to date, etc., which would tend to show whether it is possibly the same picture now in Blickling Hall?

I am a member of both the Suffolk and Norfolk Archæological Societies, and in making the above queries I am afraid I may be putting you to some trouble: to save any chance of this I would gladly take an opportunity of visiting Spalding, if by so doing I could have an opportunity of finding anything in your printed Proceedings bearing on these two matters.

Yours faithfully

W. A. S. WYNNE.

To the Secretary,
Spalding Archæological Society,
Lincolnshire.

P.S.—I have enclosed for your inspection a copy of the Blickling Painting. In the upper part is written across in yellow colored Roman letters the following information, which only faintly shows up in the photo:—

“This pictur was taken out of the Est window of
the Chancel of Loddon church, Norfolk, Vnder
the crucifix there.”

I should add that Peter le Neve's painting dated 1696, described in Vol. II., Norfolk Archæological Society Proceedings, contained the same writing.

St. Olaves Priory,
Herringfleet, Suffolk,
Nov. 30th, 1907.

Dear Sir,

With reference to my letter of the 10th inst and your reply as per margin, I now beg to enclose photographs of two old pictures existing at the present time in this neighbourhood. Both are believed to be

copies of an ancient East window once in Loddon Church, and one of them nearly corresponds with the Monumental painting of Sir James and Lady Hobart referred to in your minutes.

Both photographs were taken by my niece, Miss Grant, eldest daughter of the late Colonel A. Drummond Grant, H.M. Indian Army.

That marked A, which appears the more ancient of the two paintings, was taken March 6th, 1905, by permission of the present Rector of Loddon, the Rev. C. B. Mayhew. It hangs on the wall of the South aisle of Loddon Church, Norfolk, and there is no history as to the date when it was placed there.

Gillingwater, in his History of Lowestoft, published A.D. 1790, at Harleston, Norfolk, appends a foot note which reads as follows:—"Camden says that Sir James Hobart, Attorney General and Privy Councillor to Henry VII., built Loddon Church from the ground; St. Olaves Bridge and causeway thereby; but it appears from an inscription in Loddon Church that Sir James built only the former and that the bridge and causeway were built by Dame Hobart, his wife."

Gillingwater also mentions, he saw hanging in the Magpie Inn, Mendham, Harleston, of which Mr. William Cann was then landlord, a picture answering to the description of the Blickling copy which I have marked B. This painting Mr. James Copeman of Loddon, writing in 1847,* suggests as probably once belonging to the Hobarts of Walsham Hall, Mendham, and purchased early in the last century by Mr. Robert Copeman of Aylsham (then agent of the Blickling Hall Estate and Clerk of the Peace for Norfolk) for the Countess of Buckinghamshire. This copy agrees with the description

* *Vide* Norfolk Archæological Proceedings, Vol. II.



Hobart Monumental Painting, Loddon Church.

This painting was photographed by Miss Annie Grant, March 6th, 1905, with the permission of the Rev. C. B. Mayhew, then Vicar. In the right-hand upper corner is seen a drawing of St. Olave's first Bridge, and on the opposite side, Loddon Church. Believed to be the original of several other somewhat similar paintings once in existence.

of that once in the possession of the Rev. Hugh James of Upwell Rectory, which your minutes state bears the date A.D. 1614. This date, however, I did not observe on the Blickling copy, but I have taken steps to obtain further information on this point, and will report the result.

The "Gentleman's Magazine," date 1811, Pages 47 and 48, Vol. III., contains a copy of a MS. by Bishop Tanner, dated 1706, which apparently refers to the Loddon Church painting, inasmuch as it quotes that part of the inscription relating to Dame Hobart and St. Olaves Bridge.

Suckling, in his "History of Suffolk," 1847, gives an abbreviated form of the same.

Blomefield, in his "History of Norfolk," 1790, states there were several pictures taken from the Loddon window—one at Blickling; one in Loddon Church; and one in the possession of Dr. Briggs at Holt.

The photograph of the Blickling picture, marked B, was taken by permission, Dec. 6th, 1905, and in addition to the notices made of it by some of the Antiquaries I have mentioned above, a similar copy is mentioned in Vol. II., Norfolk Archæological Proceedings, Page 23, where in a copy of a MS. Diary of Peter le Neve, A.D. 1696, recorded in the transactions of the Norfolk and Norwich Archæological Society, Vol. II., Page 23, it is stated he saw "In Mr. Kingsman House, York Buildings, a picture of Sir James Hobart kneeling before the altar . . . and this picture was taken out of the Est window of the Chancel of Loddon Church."

Brigadier-General Bulwer, Heydon Hall, Norfolk, a distinguished Antiquary and Chairman of the Norfolk and Norwich Archæological Society, in a paper on the Hobarts of Hales Hall, Loddon, Norfolk, communicated

to that Society and published in Vol. XII., Pages 158-163, date 1895, gives a complete history of this family, and also states that Sir James built both Loddon Church and St. Olaves Bridge.

It would occupy too much space to make further references to the subject of these two paintings which are so closely connected with the history of the first St. Olaves Bridge and the question of the actual founder at the end of the 15th century. It might be of interest, however, to you to compare in the following form the most obvious differences between the two paintings as illustrated by two photographs.

THE LODDON CHURCH COPY.—A.

*The Inscription at the foot
of Painting.*

(a) Orate pro anima Jacobi Hobart militis qui Ecclesiam hanc parochialem de Loddon a primo fundamento condidit suis proprijs bonis. Etiamque Domina Hobart uxore quae pontem Sancti Olavi una cum via strata ad eum ducente proprijs suis impensis Boni Publici ergo aedificavit.

(b) Size of painting, 3 ft. 4 in. by 2 ft. 4 in.

(c) Drawing of Loddon Church. St. Olaves Bridge, 9 in. by 9 in.

(d) Bridge shewn with three arches. This corresponds to those of the second Bridge.

(e) No trace of any erection over Bridge.

THE BLICKLING HALL COPY.—B.

*The Inscription at the foot
of Painting.*

(a) Orate pro anima Jacobi Hobart militis ac Attornati Regis qui hanc Ecclesiam a primo fundamento condidit in tribus annis cum suis proprijs bonis anno Henrici Septemi undecimo.

(b) 3 ft. 6 in. by 2 ft. 10 in.

(c) Drawing of Church, 10 in. by 10 in. Bridge, 9 in. by 11 in.

(d) Bridge drawn with four arches. Church curtailed.

(e) Archways appear over roadway.

(f) Note the aged faces of both figures.

(g) No date or history given on the painting.

(f) Note the youthful faces as though from some earlier portraits.

(g) The upper and central part of the painting is filled in with the following information:—"This picture was taken out of the East window of Loddon Church Under the crucifix there." These are in yellow painted Roman letters, some of which can be traced in the photo with the magnifying glass.

I have in my possession a letter from a lineal descendant of the Hobart family who is of opinion that the Loddon Church painting is the more authoritative copy of the two.

I remain,

Yours faithfully

W. A. S. WYNNE.

To the President,
Spalding Gentlemen's Society.

- A Rough Summary of ideas suggested by the "Upwell" copy of the Hobart Monumental Painting, as recorded by a minute dated 14th of April, A.D. 1737, in the proceedings, Vol. II., Fol. 178 b. and 179 m. of the Spalding Gentlemen's Society, Lincolnshire.

The description of the above painting answers to that of the painting now hanging in Blickling Hall, Norfolk, except in one important particular, it had a date upon it—A.D. 1614. The Blickling Hall copy has no date.

This certainly throws a doubt upon the question as to its being the same painting. In other respects it is nearly the same.

I have for some time past been endeavouring to obtain some reasonable clue as to which of these two existing Hobart Monumental Paintings is, by antiquity or otherwise, the most authoritative in its statements as regards the bona fide founder of the first St. Olaves Bridge—a subject which is closely connected with that of St. Olaves Priory in which I reside.

The photographs of the two paintings to which I allude, viz., that hanging in Loddon Church, and the other in Blickling Hall near Aylsham, are given elsewhere, and also copious details which have been fairly stated in my recent correspondence with the Spalding Gentlemen's Society.

It is quite obvious that the different descriptions given on the two paintings, have, during the past one hundred and twenty years, at least given rise to much antiquarian enquiry.

Some approach it from a purely personal point of view, some purely as Antiquaries; I claim to do so from chiefly Historical reasons. I will here quote two opinions from authorities on the subject, which must command general respect and confidence.

The first is that of Brigadier-General W. E. G. Bulwer, Heydon Hall, Norfolk, President of the Norfolk and Norwich Archæological Society, who by his recent contributions to that Society has furnished scientific data on the History of the Norfolk Hobarts, which have enabled me to study this question from my own particular point of view, with an advantage which has not been afforded to those who may have approached it previous to A.D. 1895.

In his article on the "Hobarts of Hales Hall," published in this year, writing of the first Sir James Hobart as a public benefactor, he states "*he* built a fair bridge over the Waveney called St. Olaves or Tooley Bridge."

My second authority is Blomefield's "History of Norfolk," Vol. VI., Ed. 1807, Pages 381-397, parish of Blickling, South Erpingham Hundred; he states in this description of the Hobart Painting, "*he* (Sir James) holds up the Church and she (his wife) St. Olaves or St. Tooleys Bridge, which *they* also built over the Waveney or County river that divides Norfolk and Suffolk, and made the commodious causeway by it."

By this it appears that General Bulwer bases his authority on the Blickling Painting, the inscription upon which, translated from the Latin, reads thus: "Pray for the soul of James Hobart, Knt., and Attorney General to the King, who built this Church (Loddon) from its original foundation in three years, with his own estate in the 11th year of the reign of King Henry VII." No reference is made to Lady Hobart.

Blomefield accepts as his authority the inscription on the Loddon Church Painting, which reads thus: "Pray for the soul of James Hobart, Knt.; who built this parish Church of Loddon from its original foundations with his own estate; and also for Dame Hobart his wife who built St. Olaves Bridge together with the Causeway leading thereto out of her own purse, for the Public benefit."

Blomefield further adds in a foot note, "There are many paintings of this picture taken from the window (i.e., Chancel window in Loddon Church), one in Blickling Hall, another in Loddon Church, another at the late Dr. Briggs' at Holt."

As stated above I have traced apparently a fourth copy once in possession of the Rev. Hugh James of Upwell Rectory on the Nene, near Wisbech, Cambridgeshire. I use the term "apparently" advisedly, as it is difficult to avoid a feeling of the possibility of so called copies *being the same picture*, for Le Neve saw a copy of one of the Blickling type at Dereham or its "locality" in 1696.

Before commenting on what may really be no difference of opinion between the above Antiquaries, it may lead to a better understanding of my enquiry if I briefly describe in what manner these two paintings differ, not only as to their inscriptions, but also in their details.

These are given in my Spalding correspondence, but may be summarised briefly as follows:—

The Loddon Church painting looks the more ancient; it differs in size from the Blickling copy; it shows St. Olaves Bridge with what is believed to be the correct number of arches, viz., three; while the Blickling copy gives four; but the most important is the following

information given on the face of the Blickling copy in yellow painted Roman letters:—

“This pictur was taken out of
the Est window of the chancel
of Loddon Church in Norfolk
Vnder the crucifix there.”

Such being the principal features of these curious old Monumental Paintings which are so marked in their details, it is impossible, apart from all other reasons, to avoid a feeling of curiosity as to their origin, date, and history.

This has led me to attempt to trace the possible antecedents of the copies mentioned by Blomefield. I may say I have been able to do so by the labours of General Bulwer in his elaborate compilations of the Hobart pedigree published in the 2nd Vol. “Norfolk Visitations,” N. & N. A. S.

To start with I shall describe Sir James Hobart, Knt., as the common ancestor of all the Norfolk Hobarts. He lived at Hales Hall, Hales Green, Loddon, where the remains of his house can still be seen in the stack yard of what is now a farm house.

Sir James Hobart died A.D. 1517, 23rd Feb.

He was twice married. His first wife was Margery, niece of Bishop Lyhart.

His second wife was Margery, daughter of Peter Naunton of Letheringham. She was sister of Sir Robert Naunton, Author of “*Fragmenta Regalia*.”

His second wife died 13th Oct., 1517.

By his first wife he had two sons and two daughters.

His eldest son Walter lived at Hales and Morley.

His second son Miles lived at Plumstead.

At present I shall be chiefly concerned with the pedigree of the Elder branch, viz., that of Sir Walter Hobart of Hales Hall and Morley, and to avoid repetition, it will be convenient to give Sir James Hobart's pedigree as concisely as practicable down to his great grandson, James Hobart, who lived at Hales Hall, and who married Frances, daughter of Sir Wm. Drury, Hawstead, Suffolk.

HOBARTS OF HALES HALL.

Sir James Hobart, Knt., Attorney General, Henry VII., married Margery Naunton, died 23rd Feb., 1517.

His wife died 13th Oct., 1517.

Sir Walter, his eldest son, lived at Hales and Morley, died 1538.

Henry Hobart, his eldest son, lived at Morley, buried at Loddon 1561.

He married Anne Fineaux.

James Hobart, his eldest son, married Frances, daughter of Sir William Drury, Hawstead, Suffolk. They lived together for sixty years and had issue eight sons and six daughters. He died Feb. 6th, 1615. His age 91. Their tomb is within the communion rails on south side of Loddon Church, with this epitaph:—

“For virtue and hospitality
Deo hominibusq; cari.”

This great-grandson of Sir James Hobart who lived so long at Hales Hall, and was the father of so large a family, may possibly be found to be responsible for some of the copies of the Hobart Monumental Painting.

UPWELL HOBART PAINTING (Dated A.D. 1614).

This Painting, so far as my knowledge goes, is not now in existence. In most of its details it corresponds

with the Blickling Hall copy; it has, however, a date, and for this reason I give its history first.

It belonged to the Rev. Hugh James, M.A., Rector of Upwell, A.D. 1710-1740, when he died. His connection with the great grandson of Sir James (the first) is as follows:—

Henry Hobart, his fourth son, lived at Blyford in Suffolk. His wife was Miss Margaret Rous of Dennington. He died 1605.

Anthony Hobart, his son, lived at Hales Hall, and was buried at Loddon, Feb. 1651-2.

James Hobart, his son, married Katherine Bell. He sold Hales Hall, 12th Charles I., A.D. 1636, to one Henry Humberston.

He had a brother, Anthony, who had an estate in Loddon, and was Church Warden in A.D. 1616.

Thomas Hobart, son of James, died 1686.

This Thomas Hobart had two sons and one daughter as below:—

Talbot Hobart, Rector of Upwell, 1698 to 1701.	Thomas Hobart.	Philippa Hobart. She=Hugh James, M.A., was under age in 1686. Rector of Upwell,* 1701 but in the will of her brother Talbot (1697) leaving a son Hugh she is called Philippa James, who was buried Wake (or Wade); she at Stepney, 1728. A was executrix to the monument on N. side will of her brother of church. There were Thomas (1727) and then other children. called Philippa James.
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History does not say what became of this painting when the Rev. Hugh James died in 1740.

* Vide footnote, page 85.

The Spalding minute regarding it is dated 1737, about three years before his death, and he it is who states that St. Olaves Bridge cost within a little as much as Loddon Church. He also asserted that Sir James Hobart built the Bridge. He died 220 years after Sir James.

The date of this painting is a most important guide, for it fixes the time of its being produced either as a copy from another picture or from the painted East window a year before the death of James Hobart in 1615, when 89 years of age, and after he had been a widower 6 years. Of his 14 children his eldest son John had died in London in A.D. 1613.

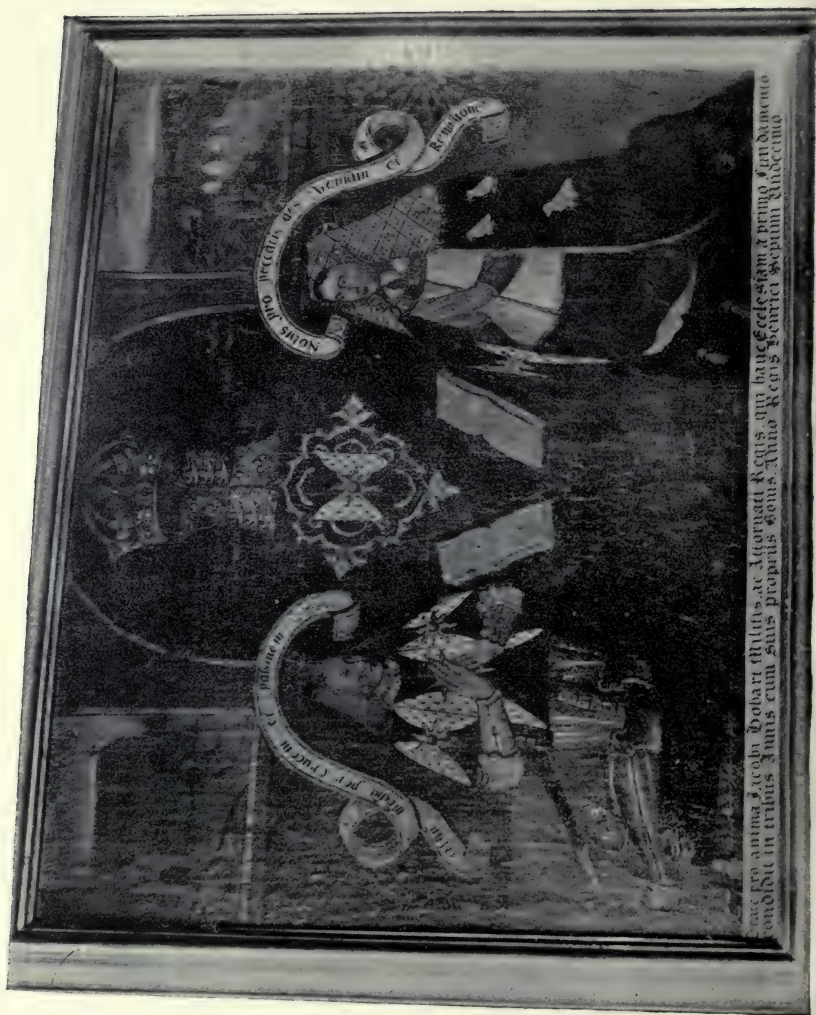
THE HOLT HOBART PAINTING.

This, like the previous one, is non-existent. As to its history, Blomefield (see Edition 1807) states a copy was in the possession of Dr. Briggs of Holt. There is no record as to whether its details were those of the Blickling or Loddon Church pattern. The tracing of its family history, however, is not without profit.

James Hobart was the 2nd son of James Hobart and Frances Drury. He was known as "James the Younger." His son James married Hannah, daughter of John Claxton of Livermere, Suffolk. He lived at Holt and Cley, probably buried at Walsingham, 1657.

Edmund Hobart his son, of Holt, and Lord of that Manor, was a zealous Cavalier. Died 1665-6.

Hannah Hobart, his sole daughter and Heiress, is said to be buried at Holt in Chancel. She married William Briggs, Physician, who died at the age of 62, and was buried at Town Mallings, Kent. He died 1704. She died 1715.



que pro anima Jacobi Dobari militis ac Agnati Regis qui hanc ecclesiam a primo fundamento
condidit in tribus iuris cum suis propriis domibus Anno Regis Henrici septimi Anglie

Hobart Monumental Painting, Blickling Hall, near Aylsham,
Norfolk.

Photograph taken by special permission by Miss Annie Grant,
December 6th, 1905. The subject is the same as the Loddon
painting, but it differs in its details. It is also considered to
be of later date.

This picture would be retained no doubt by the widow till her death, but what became of it does not appear. It is interesting to note that it came through the same branch of the Hobarts as the Upwell copy.

THE BLICKLING HALL HOBART PAINTING.

Of this painting, which at the present time hangs in the entrance hall of Blickling Hall, near Aylsham, it is fortunate that we have a more complete history.

Its general details are those of the Upwell copy, even to the information given on its face regarding its being "taken out of the Est window."

It has, however, no date. Mr. James Copeman, writing to Mr. Dawson Turner of Great Yarmouth in 1847, both Antiquaries, relates that it was purchased from Mr. W. Cann, Landlord of the Magpie Inn, Mendham, Harleston, early in the last century for the Countess of Buckinghamshire, by Robert Copeman of Aylsham, agent to the Blickling Hall Estate, Clerk of the Peace for Norfolk, and Banker.

It was seen and described by Gillingwater in his "History of Lowestoft," 1790, when in Mr. Cann's possession at the aforementioned Inn, and it was believed to have been once the property of the Hobarts of Walsham Hall, Mendham.

This is all clear enough, and has been previously detailed by myself. It now remains to trace its history which is as follows:—

Edward Hobart, 3rd son of James Hobart, who married Frances Drury, lived at Langley and died 1638.

His sister Mary Hobart, 8th child of the same parents, was baptised in Loddon 1574, and was

the wife of Robert Berney, brother of Richard Berney of Langley. He died 1628. She was a recusant and buried 1652 at Langley, where there is a brass memorial tablet. Her will is said to be dated 1648. She left the Manor of Walsham Hall in Mendham to her nephew James, son of her brother Edward (who lived at Langley, was baptised at Loddon 1564, and buried at Langley 1638). This James Hobart of Mendham died 1669.

His son Edward of Mendham, great nephew of Mary Hobart of Langley, died 1711.

Anthony his son sold the Manor of Mendham and Walsham Hall in 1772 to Thomas Bransby.

Note.—On his monument in Mendham Church his death is recorded on Sept. 7th, 1730.

This record traced back the Blickling Painting to the Hobarts of Walsham Hall, from whom it is supposed to have passed to Mr. Cann, and from thence to Blickling Hall. It is also to be traced to the same branch as the Upwell and Holt copies.

THE LODDON CHURCH HOBART PAINTING.

This Painting hangs on the wall of the south aisle in Loddon Church which was built by Sir James Hobart of Hales Hall, and finished in A.D. 1495, 22 years before his death.

There is no history of the date on which it was placed in the church, that I am aware of. It is unnecessary to repeat the important particulars in which it differs from the Upwell, Holt, and Blickling copies, except to point out that it is the one great authority for the statement that Lady Margery Hobart was the Founder of the first St. Olaves Bridge.

The first reference to its existence is made by Bishop Tanner, author of "Notitia Monastica," in a MS. dated 1706, published in the "Gentleman's Magazine," 1811.

Gillingwater speaks of its inscription relating to Lady Hobart in 1790.

Suckling, in his "History of Suffolk," 1847, quotes this also.

Blomefield also refers to it in 1790. The first-named date would suggest the fact that it was hanging in Loddon Church in the reign of William III. and Mary, and it does not appear unreasonable to believe it was hanging in its present position after the Restoration of Charles II., May 29th, 1660—say 40 years before Bishop Tanner saw it there. It will be convenient to leave this particular detail here for the present.

THE PAINTED GLASS WINDOW IN LODDON CHURCH.

There seems to be a consensus of opinion that the descriptive statement on the Blickling Painting did mean that it was copied from the East window in the chancel of Loddon Church. The peculiar phraseology of the early English writing has been misleading, for Gillingwater writes as though he believed the picture itself was removed from its position under the "Crucifix" there.

Canon Meyrick, late Rector of Blickling, wrote hesitatingly about it in his guide to Blickling Hall (1st ed.), when he said "he supposed it was copied from "a window." However, Blomefield (see Vol. VII., Ed. 1807, Page 381-397) writes of the "East Window" in which "he (Sir James) fixed his own and his wife's "effigies."

Mr. James Copeman was the first practically to demonstrate the fact in his letter dated June 10th, 1847, to Mr. Dawson Turner of Yarmouth (Vide Vol. II.,

Page 69, N. & N. A. S.), when he wrote "an inscription "on stained glass in one of its windows of which "I received some fragments, contained the following" (here follows the exact Latin inscription as it exists on the Blickling copy).

I lately came upon a further reference to this painted window, contained in a letter written by the Rev. J. J. Smith, Vicar of Loddon, dated 1862. He was replying to an enquiry regarding the Loddon Painting, and wrote, "I believe this inscription or nearly it, was "on a piece of painted glass window, which was taken "out on an occasion of its repair and officiously presented "to Lord Buckinghamshire some years since."

This clergyman is spoken of as being a man of great ability, and may therefore be depended on for what he wrote. It must, I think, be accepted as a fact that, after Sir James and Lady Hobart's deaths in 1517, a monumental painted glass window was placed in the East window of the chancel of Loddon Church.

THE PLUMSTEAD BRANCH OF HOBART FAMILY.

It is now necessary, before proceeding further, to examine the pedigree of the second branch of the Norfolk Hobarts, in order to estimate the probability of any of its members having at any time in their possession a copy of Sir James's Monumental Painting.

Miles Hobart was the second son of the Sir James, Knt., Attorney General to King Henry VII., who lived at Hales Hall. Miles Hobart lived at Plumstead. He bought the Manor of Thwayte, 1544. His will was proved Feb., 1557-8. He married Ellen, 4th daughter of John Blennerhasset. She died before 1557.





Blickling Hall, near Aylsham, Norfolk.

No. 1. Blickling Hall, built by Sir Henry Hobart, A.D. 1619, showing its south-east frontage, overlooking its flower-garden.

No. 2. Blickling Hall. its entrance hall and stairway showing the Monumental Painting of Sir James and Dame Hobart hanging on the right-hand wall.

Both these photographs were taken by Miss Annie Grant, by special permission, the former on December 6th, 1905, and the latter on Friday, February 6th, 1914.

Thomas Hobart, his son and heir at his father's death, married before 23 Henry VIII., died at Plumstead, 1560. His wife was Audrey, daughter of William Hare, Esq., of Beeston. She was married three times.

Miles Hobart, his son, died 1589, married Elizabeth, daughter of Sir W. Woodhouse. His brother, afterwards Sir Henry Hobart, who purchased and rebuilt Blickling Hall, was 2nd son of the above Thomas Hobart. He purchased Intwood 1596, and was living there 1603. He purchased Blickling 1616, and died 1625.

A James Hobart who married Catherine Jones, daughter of a London Merchant, sold the Manor of Plumstead, and settled at Beeston. He died 1694 and is buried at Sprowston. This branch of the family became extinct in 1736.

THE BLICKLING HOBARTS.

This distinguished branch was founded by Sir Henry Hobart,* mentioned above as the second son of Thomas Hobart (who died at Plumstead 1560). He married Dorothy, daughter of Sir Robert Bell, Knt., of Beaupré.† He had 16 children, i.e., 12 sons and 4 daughters. It was he who, by his great ability and industry, achieved a distinguished career, and from him has descended, directly, the Earls of Buckinghamshire, now represented by the nobleman of that title living at Hampden House, Great Missenden, Buckinghamshire, 7th Earl and Baronet,

* An original will, consisting of twelve folio sheets, each signed by Sir H. Hobarte, and his seal with crest and arms attached, is kept in the Evidence Room, Heydon. It was produced October 14th, 1642, in a suit between Elizabeth Hobarte, widow, and Sir James Hobart, Bart.

† Beaupré Hall, Outwell, Norfolk, on the River Nene. This parish adjoins Upwell, Cambs. In Outwell Church there is a Lady or Beaupré Chapel.

born March 14th, 1860, succeeded 1885. His son, John Hampden, was born 1906.

The 2nd Earl of Buckinghamshire died at Blickling A.D. 1793, and is buried in the mausoleum in the park.

It was for his widow that the Walsham-Mendham Hobart Monumental Painting, which now hangs in that hall, was purchased by Mr. Robert Copeman of Aylsham (then agent of that estate).

This Sir John Hobart (2nd Earl) had no male heir; his daughter, the Dowager Lady Suffield, was the last of the Hobarts living at Blickling;* she died in 1850. It was she who permitted this Hobart Painting to be exhibited at Norwich in the temporary museum of the Archæological Institute. I think the above record of the Plumstead and Blickling branch of the Hobarts warrants me in believing that it possessed no copy of the Monumental Painting till one was purchased at the beginning of the last century.

CONCLUSIONS REGARDING THE EXISTING HOBART MONUMENTAL PAINTING.

I have carefully recorded the preceding facts in order that I might draw from them certain conclusions which might be as far removed from the realms of fancy as it is possible to get, when peering into the mists of four hundred years ago. If I have not been gifted with a judicial mind, I have tried hard to adhere closely to published authority. I am fully conscious of the weak points in my line of thought, but the beacon I have been steering for, with an unprejudiced mind, has been the Light Ship, with its name in big letters painted on its side—MAGNA EST VERITAS ET PRAEVALEBIT.

* Blickling Hall was left by will to the eldest daughter of the second Earl of Buckinghamshire, who married the Marquis of Lothian, then Earl of Ancrum. This family still possesses the property.

I shall be satisfied if I have only arrived within measurable distance of a truthful history of the first St. Olaves Bridge without grounding on the sands which surround the name of its real founder.

First, I am of opinion that the Holt, Upwell, and Walsham-Mendham Hobart Monumental Paintings, now represented by an existing copy hanging in Blickling Hall, originated at the period marked on the non-existing Upwell copy, viz., A.D. 1614.

That this date is that of the year previous to the death of the James Hobart living at Hales Hall with his wife Frances, the daughter of Sir Wm. Drury who died 1615; who lived sixty years with his wife and to whom were born eight sons and six daughters.

I have traced the "Upwell Copy" to its possible ownership in Henry Hobart the fourth son of the above parents; the "Holt Copy" to James their third son; and the "Blickling Copy" to Edward Hobart their second son at Langley together with Mary Hobart his sister, eighth child, also living there, and from the latter to the Hobarts of Walsham Hall, Mendham—to the time when it was purchased from a possible auctioneer* for the Countess of Buckinghamshire, then living at Blickling Hall.

Edward, this second son, became the heir in the male line, by the death of his elder brother John, who died in 1613 in London.

If my facts are supported by a close examination of General Bulwer's pedigree tables, it suggests a curious coincidence that the Blickling Hall copy may be that once in possession of the son and heir of the James Hobart who living at Hales Hall died in 1615.

* W. Cann was the landlord of the Magpie Inn, Mendham, but an old directory gives the same name of one, an auctioneer, who lived in the same town.

With regard to these three copies, I should draw attention to the apparent fact that two of them, the Upwell and Holt copies, left the Hobart family by marriage of female members. The former, by Phillippa Hobart's marriage with the Rev. Hugh James and the latter by Hannah Hobart's marriage with Dr. Briggs. In this way their copies may have left the County of Norfolk.

As to the Loddon Church copy, I admit this is a more difficult matter to formulate a satisfactory opinion upon. However, I have already in previous pages expressed one, and my further researches since 1905 have led to no discovery which vitiates the impression I then formed.

I again suggest that the Loddon Church painting is the senior of the two now existing; further—that it was the original design for that church East window; that it was planned by the first Sir James Hobart, Knt., and his wife Margery, daughter of Peter Naunton, Esq., of Letheringham, Suffolk.

I believe it was the outcome of their mutual sentiments, and that they agreed to it in their lifetime. It is no uncommon thing, even in these days, for those who have lived to good old ages to devote their thoughts to that inevitable event from which there is no escape for rich or poor. Its certainty must ever be before them.

That aged couple as represented in the Church Monumental Painting, living in an age of the greatest faith and assurance that their good deeds would receive recognition in the world to come, might well be forgiven for putting on record as an example to others, these, their last local acts of charitable munificence.

His church had been completed twenty-two years, and St. Olaves first Bridge had been finished eight years at their deaths in A.D. 1517.

The memorial painting now hanging in Loddon Church I suggest was a family heirloom, privately preserved by the senior branch of the Hobart Family.

Sir Walter Hobart lived at Hales Hall, Loddon, and at Morley, both of Norfolk. It may have remained at Hales Hall with those who lived there, and so came down to that James Hobart who lived there for over fifty years, and died at the age of 91 in 1615.

His tomb is to be seen within the communion rails of the church which his great-grandfather had built and the memorial window above him. Or on the other hand, the picture may have been preserved at Morley, till that Manor was sold by Sir Walter's successors in 1674.

The painted window was not then (1615) a very old one, but it was within twenty-seven years of the time when the Loddon Church records show it to have been most shamefully defaced, viz., by the Puritans in 1642.

The Churchwardens' accounts have been most faithfully kept, and certain entries record the actual sum paid to individuals for their destructive deeds. Is it possible to doubt that a monumental window bearing an inscription "orate pro anima" would not escape damage or destruction? The following extract is taken from the Churchwardens' accounts A.D. 1642 (Cromwellian era): "Laide out to Rochester the glaser defasinge of the Images in the church £0 6s. 0d." (*vide* Vol..II., Page 46, N. & S. A. P.).*

If it was so destroyed that only fragments of it were preserved, as related by Mr. James Copeman in 1847, it was well that an original copy was in existence for

* If the faces of the figures were merely defaced it may in some way account for the more youthful portraits shown in the Blickling Monumental copy.

taking its place in the church when more peaceful times arrived.

Such times did come eighteen years after, when Charles II. entered London, May 29th, 1660. Hales Hall Manor was sold in 12th Charles I. (1637) by James Hobart, who married Catherine Bell. He had a brother Anthony, who had an estate in Loddon in 1616. A church bell with this name and date upon it was presented to Loddon church. Anthony Hobart was also Churchwarden.

The Morley Manor, as I have just noted, was sold in 1674, by James, a son of Roger Hobart,* living there. He was a lineal descendant of Sir Walter, Knt. I suggest that the other three paintings, of which Blickling is the existing representative, were either copied from the Loddon Church painting or its East window, for members of the family of that James Hobart who died A.D. 1615; that its details were then altered, and only just so much of the inscription on it as related to their own illustrious ancestor was retained.

It may not be out of place to mention that at the death of Sir James Hobart's second wife, Oct. 1517, "her will dated Sept. 13th and proved Oct. 24th, 1517, "Thomas, son of her brother Robert Naunton, was found "to be her next heir."

In working out this theory I have been surprised that Mr. James Copeman, when writing in 1847 from Loddon, should have omitted to make any allusion to the painting then hanging in the church.

Surely one might have expected him, as an antiquary, to make some allusion to the possible fact that the fragments of the broken window he received were not

* Roger Hobart was a great-great-grandson of Sir Walter Hobart by his second wife, Anne Ratcliffe.

sufficient to contain that part of the inscription relating to Lady Hobart.

I again repeat my impression that the "complete" inscription shown on the Loddon painting not only carries with it a conviction of its truth, but more thoroughly harmonises with the details and general arrangement of the whole picture.

A study of these, I am constrained to write, leaves on my mind a symbolical combination of facts typical of that spirit of satisfaction which must possess the minds of those who feel they have done their duty to God and man in this world, and leave their future with confidence in other hands.

Norwich Cathedral is their last resting place, an honoured spot, well earned by the reputation left behind them; and although that grave has been closed nearly four hundred years, their united prayer still breathes in Loddon Church the words: "Oh, Jesu, have mercy "by Thy Cross and Passion. For our sins give pardon "and remission."

W. A. S. W.

APPENDIX.

COPIES OF CORRESPONDENCE.

From W. Forster, Esq., Solicitor and Agent Blickling
Hall Estate.

To W. A. S. Wynne, St. Olave's Priory, Herringfleet.

Aylsham,

1st Sept., 1905.

Dear Dr. Smith Wynne,

I return Miss Grant's photograph. The Blickling Picture is not the same as the Loddon one, indeed it states on it, "This picture was taken out of the East window of the chancel of Loddon Church, Norfolk." It has the inscription like the photograph about James Hobart but not about his wife. Both the church and the bridge are drawn differently. Above or below the church is written "Loddon Church" and the bridge "Saynt Oylifs bridge."

Yours sincerely,

WM. FORSTER.

Note.—This photograph of Loddon Church Picture enabled that in Blickling Hall to be located.

W. A. S. W.

From Marten Perry, Esq., M.D., President Spalding
Gentlemen's Society.

To W. A. S. Wynne, St. Olave's Priory.

Spalding,

November 19th, 1907.

Dear Sir,

Our Honorary Secretary has brought me your letter of the 13th instant and I have undertaken to reply. It was certainly a somewhat difficult matter to find the entry in our Minute books as I had no reference, nor in the index could I find it under "Saint," "Olave," "Priory," or "Herringfleet." Eventually I found it under "Bridge." My son wrote a copy which I enclose. I do not see, however, any reference to its being the property of Mr. William Cann of Mendham.

The handwriting I believe to be that of our Founder, Maurier Johnson, who acted as Secretary for very many years.

I have many times seen the figure on Crowland triangular bridge, and personally am persuaded that it represents Our Lord in Glory, and was removed from the West front of the Abbey Church. As you do not mention Stukeley's name I give you *his* opinion, though as on many other subjects his opinion is not worth much. He writes in "Itinerarum Curiosum," Chap. I., Page 34, "On one side sits an image of King Oethelbald "with a globe in his hand."

In case you should be coming into our neighbourhood I shall be pleased to show you any of our treasures you may care to look at.

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Yours faithfully,

MARTEN PERRY, M.D.,

President S.G.S.

From Minutes of Spalding Gentlemen's Society, Vol. II.,
Fol. 178 b and 179 MS.

14th April, 1737.

Mr. Johnson, Secretary, read an account to ye Society of a picture of the Monunt. of Sr. James Hobart Attorney Genl. to Kg. H. VII and founder of Loddon Church and St. Oylef's Bridge in Norfolke with his lady and their arms at the Revd. Mr. James's in Upwell, Norf., 11 Henry VII; representing a Knight in armour having on a surtout the arms of Hobart kneeling, and a Lady over agt. him on the right side of her mantle the arms of Hobart on the left her own, Sable 3 Martlets (or Alerions) argent; between this Knight and Lady an Escutcheon with the arms of Hobart as in the margin; and over it those of France and England quarterly surmounted by the Imperial Crown of England with this account:—

“This Picture was taken out of ye East Window of the Chancell of Loddon Church in Norff. under ye Crucifix A^o 1614.” On the Right hand above is a sketch of the North side of that Church and Steeple and under it in gold letters LODDON CHURCH, and on the left a view of a stone Bridge of Four Arches under wch is St. Oylef's Bridge. Under all—“Orate, etc.” (as in photo).

* * * *

He also built ye sd Bridge, and it cost as appears by accounts extant as the Revd. Mr. Hugh James assurde me, within a little as much as the Church, which is a very sumptuous stone building with a large Tower, Steeple, and within 3 or 4 miles of Beccles in Suffolk; the bridge (Camden in his “Brittania” fo. 476, says) is over Waveny that divideth Norfolk and Suffolk. He planted 3 Houses or Familys of his own Issue, out of on of wch descended Sir Henry Hobart his great grand-

child and Lord Chief Justice of the Court of Common Pleas, and from him the Right Honble. John Lord Hobart, Knight of ye Bath and Bartt.

From Major The Honble. Horace Miles Hobart Hampden,
Folkestone.

To W. A. S. Wynne, M.D.

January 11th, 1907.

* * * *

My private opinion as to the Blickling Copy is, that as that particular wife of Sir J. Hobart is not an ancestress of Hobarts of Blickling or indeed of any *Hobarts*, the scroll under the picture was designed to give full glory of building the Church and Bridge to Sir James alone. The scroll placed underneath the Blickling portion is of more modern lettering. The whole design may have been "worked up" from a roughly taken sketch of what we consider to have been the Loddon Copy of the true window (glass) in Loddon church. The younger heads may have been taken from some then existing pictures of Sir James Hobart and his wife when young. I cannot consider the Blickling Copy (?) should be relied on. The whole painting of the faces and all is of later date and style and badly done too. Look at the length of Sir J. Hobart's right leg (Blickling Copy).

* * * *

Yours very sincerely,
HORACE MILES HOBART HAMPDEN.

From the same:

Dated December 8th, 1907.

* * * *

I deprecate any inscription that does not give the credit of building this bridge to Dame Hobart (a

"Naunton") the second wife of Sir James Hobart of Hales Hall.

Note.—This letter was written after reading the Spalding Minute regarding the Upwell Painting.

W. A. S. W.

From E. M. Talbot, Esq., Agent to Blickling Hall Estate.
To Mrs. B n.

Blickling Lodge,
Aylsham,
January 23rd, 1908.

Dear Mrs. B.,

* * * *

There is no date on it (Blickling Hall Hobart Picture) at all answering to your description of it.

* * * *

Yours sincerely,

E. M. TALBOT.

107, Newmarket Road,
Norwich,
27th Feb., 1908.

Dear Dr. Wynne,

I much regret that by attending a Committee Meeting at the Diocesan Training College I missed a meeting with you on Tuesday last.

I have read through your very interesting "Bridge paper"; and I have been hoping, since the receipt of your last post card, to see you in Norwich to-day and to return the parcel to you.

Will you wish me to return it to you by parcels post?

I think you might write to General Bulwer. He has hitherto shown so much interest in, and done so much good work in connection with the Hobart family.

Yours sincerely,

W. T. BENSLEY.

“Repertorium or some account of the Tombs and Monuments in the Cathedral Church of Norwich in 1680.”

Between two pillars of the North Isle in the Body of the Church, stands the Monument of Sir James Hobart, Attorney-General to King Henry VII. and VIII. He built Loddon Church, St. Olaves Bridge, and made the causeway adjoining *on the South side*. On the upper Part is the Atchievement of the Hobarts, and below are their Arms; as also of the Nauntons (viz., three Martlets), his second Lady being of that family. It is a close Monument, made up of handsome Stone-work: And this Enclosure might have been employed as an Oratory. Some of the family of the Hobarts have been buried near this Monument; as Mr. James Hobart of Holt. On the South-side, two young Sons, and a daughter of Dean Herbert Astley, who married Barbara, Daughter of John, only Son of Sir John Hobart of Hales.

There are several Escutcheon Boards fastened to the upper Seats of the Choir: Upon the three lowest on the South side are the Arms of Bishop Jegon, of the Pastons, and of the Hobarts.

Not long after the writing of these Papers, Dean Herbert Astley died, a civil, generous, and public-minded Person, who had travelled in France, Italy, and Turkey, and was interr'd near the Monument of Sir Henry Hobart;

In the “Supplement” are mentioned the Tombs of (amongst others) Dean Astley.

Dame *Elizabeth Cartwright*.

“Hic sepulta Elizabetha Edmundi Mundeford Militis filia, primo Milonis Hobart Armigeri Deinde Hugonis Cartwright militis uxor. Obiit anno aetatis 83 anno Dom. 1690.

Hic etiam

Contumulabatur Elizabetha Filia natu maxima Prædicti
Milonis, & Eliz: Hobart mulier, (si quæ Unquam) vita
inculpabilis, 63 plus minus Annos nata mortem obeit
12 Calend May An. Dom. 1696."

Barbara, Widow of Dean Herbert Astley.

Faemina munificentissima
Illustri familia oriunda,
Filia & Haeres Johannis Hobart
De Waybread in Com. Suff. Armigeri;
etc., etc.

In the Quire

"Near this, on a flat Grave-stone

"Here lieth interr'd the body of Mary,

The Relict of John Hobart, Esq.;

Late of Waybread in the County of Suffolk.

And daughter to Sir Anthony Felton of Playford

In the same County, A Knight of the Noble Order of
the Bath;

Who departed this life the first day of October

Anno Dom. 1685. Aged 78.

Elizabeth Astley, filia Herberti Astley (Hughes Ecclesia
Decani) &

Barbarae Uxoris ejm; Obiit primo die Augusti Anno
Domini mdcclxxiii.

Isaac Astley filius Obiit primo die Augusti Anno Domini
mdclxxiii.

Isaac Astley filius 27 die Novembris Anno Domini 1676.

Herbertus Astley 27 die Novembris Anno Domini 1676.

Herbertus Astley 25 Aprilis Anno Domini 1680.

I am indebted to Dr. Marten Perry, President
Spalding Gentlemen's Society for this extract.

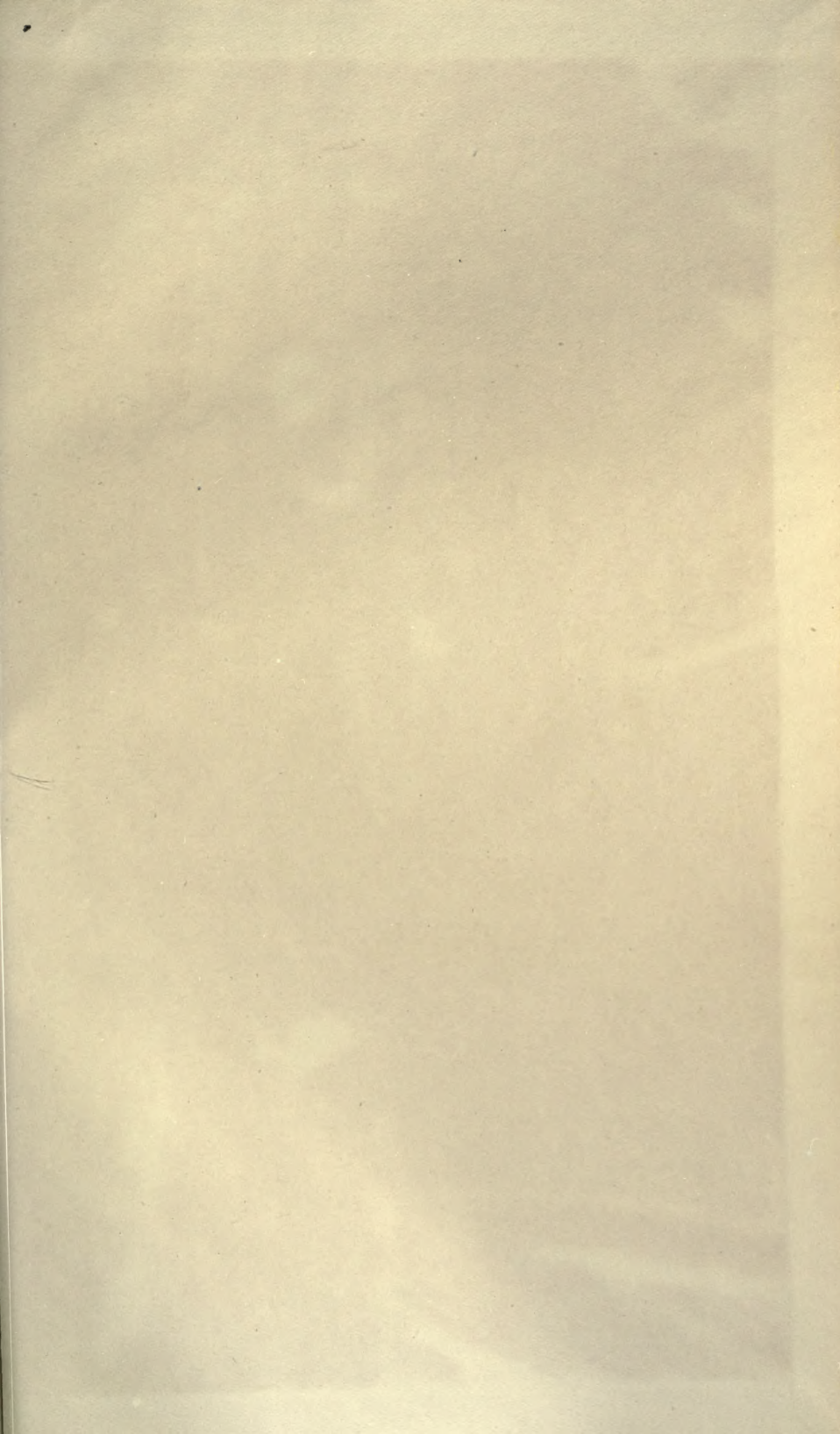
W. A. S. W.

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